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BAPTISM
A SEAL OF THE CHRISTIAN COVENANT;

OR,

REMARKS

ON THE FORMER OF

“TWO TRACTS

INTENDED TO CONVEY CORRECT NOTIONS

OF

Regeneration and Conversion,

ACCORDING TO THE SENSE OF

HOLY SCRIPTURE,

AND OF

THE CHURCH OF ENGLAND,

BY

RICHARD MANT, M. A.

Chaplain to His Grace the Archbishop of Canterbury, and Rector of St. Botolph's, Bishopsgate; and late Fellow of Oriel College.”

BY

THOMAS T. BIDDULPH, A. M.

Minister of St. James's, Bristol, and of Durston, Somersetshire; and
Chaplain to the Right Honourable the Dowager Lady Bagot;
and late of Queen's College, Oxford.

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1816.

THE

MEMOIR OF THE REV. JOHN GOSNELL

BY

THE REV. JOHN GOSNELL

OF

THE UNIVERSITY OF CAMBRIDGE

AND

OF

THE UNIVERSITY OF OXFORD

BY

THE REV. JOHN GOSNELL

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THE REV. JOHN GOSNELL

S. Gosnell, Printer, Little Queen Street, London.

TO
THE MOST REVEREND
HIS GRACE
CHARLES
Lord Archbishop of Canterbury.

MY LORD,

I PERSUADE myself that I may find an apology in the eminent station which you hold in the Church of these realms, for presuming to dedicate officially to Your Grace the present work. As a very obscure Clergyman in Your Grace's province, I should not have ventured on so great a liberty, if the high importance of the question in discussion, and the distinguished relation in which Your Grace has long stood to the Society which has adopted

the Tract of my respectable opponent, had not emboldened me. May I be permitted, my Lord, with the utmost deference, to entreat your very particular attention to one of the most momentous subjects that can engage the notice of the pious and learned members of our Protestant Church. If, by the apparently presumptuous step of thus publicly making my appeal to Your Grace, as Primate of all England, I should succeed in attracting the regard of the Clergy to the general point now brought into agitation, I shall have obtained one object of the present unusual, but I trust not disrespectful, address. I have only further to implore, which I beg leave most humbly to do, Your Grace's forgiveness, for the trouble which I thus almost necessarily occasion you, and to assure Your Grace, with what sincerity

I have the honour to be,

MY LORD,

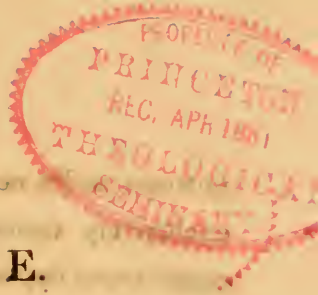
Your Grace's ever faithful

And obedient Servant,

T. T. BIDDULPH.

BRISTOL,

January 1, 1816.



PREFACE.

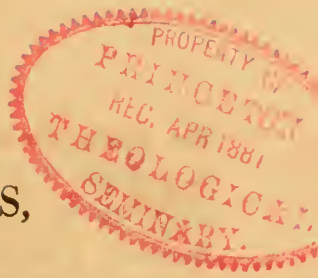
VERY few words can be necessary as an apology for the following pages. The acknowledged importance of the question, is the best excuse for every attempt, however humble, to discuss it. May I beg the reader to be assured, that the present work has been written with no personal or sinister views; but, so far as human infirmity will allow me to speak, solely with a desire for the discovery and establishment of truth? The doctrine of Baptism has, like most other topics of Divinity, given rise to various controversies. Pious and learned men, Archbishops and Bishops, as well as the inferior Clergy, have taken different sides on the numerous questions connected with it. But the Tract of Dr. Mant goes to form, as it appears to me, almost a new æra in the theological writings of Protestants. The broad and sweeping statement, that regeneration, the new birth, the infusion of a new principle of life, a spiritual resurrection, a death

unto sin and a new birth unto righteousness, is exclusively connected with Baptism, is, as I conceive, so opposed to the uniform testimony of the Holy Scriptures, and to that of the Liturgy and Articles of our Church; is so contrary to the writings of our Martyrs and Reformers, and of our greatest Divines since the Reformation; and is so fatal in its tendency, as to call for the marked attention of every serious inquirer after truth. I cannot have the presumption to hope that the following pages will satisfy all the readers of Dr. Mant's Tract; I shall be truly happy if they contribute to excite that spirit of investigation which is the surest road to a safe decision. As the chief difficulty of the question seemed to me to lie in the fair and just interpretation of the ecclesiastical language retained from the first ages by our Church in her offices, I have not scrupled to collect very numerous and detailed testimonies on the point from the writings of the Reformers and great Divines, who were most likely to understand correctly a language which some of them were engaged in framing. The extracts from the books and tracts on the list of the Society for promoting Christian Knowledge, will, I trust, fix the atten-

tion of the Members of that Society, and of the Church in general. The importance of these various authorities will, I hope, be a sufficient apology for the unusual length of the Appendix. It is my most earnest wish, that the question which Dr. Mant has brought in so prominent a manner into agitation, may not be allowed to rest, till it receive a final and satisfactory adjustment. May God grant that “the wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (wringing) and without hypocrisy,” may govern the minds of all who engage in the discussion! And, O that it may please Him so to “cast the bright beams of his light upon his Church,” that it being “ever preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord.”

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REMARKS,

&c.

IT is the object of Dr. Mant's first tract, to prove that baptism and regeneration are never separated; that no baptised person is unregenerate, and that no unbaptised person is regenerate.

The running-title of his tract does not clearly announce its scope and aim. It is, "REGENERATION, THE SPIRITUAL GRACE OF BAPTISM." Now, as Dr. Mant's pages are of a controversial nature, this title leads to a supposition that those with whom he contends on this subject, deny "regeneration" to be "the spiritual grace of baptism." But, where will the learned author find persons who maintain that baptism is not "the outward visible sign of an inward spiritual grace;" and that this inward spiritual grace is regeneration?

A second objection which meets me at the very threshold of my remarks, is a want of uniformity in Dr. Mant's definition of regeneration. Sometimes it is simply "an inward spiritual grace;" at others, external privilege is combined with his description of it. Sometimes it is forgiveness of sins, or justification; at others, it is

the grace of the Holy Spirit in sanctification. And there is the same defect of uniformity in some of the authorities which Dr. Mant has quoted. I observe, also, that Dr. Waterland, in his sermon entitled "Regeneration stated and explained according to Scripture and Antiquity," who takes exactly the same view of the subject which Dr. M. takes, and has produced, for the most part, the same authorities in support of his opinions, has fallen into the same confusion in his definition. At one time, he states the inward and spiritual grace of baptism to be "a death unto sin and a new birth unto righteousness." But, he afterwards says, "This change, translation, or adoption, carries in it many Christian blessings and privileges, but all reducible to two, viz. *remission of sins* (absolute or conditional), *and a covenant claim*, for the time being, *to eternal happiness.*" I see not how "a death unto sin, and a new birth unto righteousness," which is the definition of regeneration furnished by our Church, can be reduced to either of these two. If the learned author meant to say, that "pardon of sin and a covenant claim to eternal happiness," are blessings which accompany regeneration, I concur with him; but they are not regeneration itself. Rights and privileges accompany the birth of an heir to an estate; but they are not the birth itself. The birth itself is the production of a human being; and the new birth is the production of a Chris-

tian; "the new creature in Christ Jesus." It is not, I conceive, the privileges of spiritual existence, but spiritual existence itself, which is denoted by being "born again." Regeneration describes, not justification, whereby, through the imputation of Christ's merits, a sinner is pardoned and obtains a covenant right to eternal happiness; but the commencement of sanctification by the renewing power of the Holy Ghost.

I have mentioned this variation of definition for the purpose of stating that, so far as external privilege is considered to be conferred at baptism, I have no difficulty in conceding all that may be demanded. The following remarks proceed on the supposition that regeneration, the inward spiritual grace of which baptism is a sign and seal, is "*a death unto sin, and a new birth unto righteousness;*" a work of the Holy Spirit on the heart, whereby the subject of it is made a partaker of a new life which he did not possess before; a spiritual life, the same in nature with the life of "saints made perfect in heaven," though differing widely in its degree of purity, vigour, and activity, as the life of infancy differs from that of manhood; a life derived from God, entirely dependent on communion with him, and tending to his glory. Pardon of sin, and justification unto life eternal, are blessings *obtained for us* by the death of Christ. Regeneration, according to my view of it, is a radical

change wrought in us by the Holy Spirit, never indeed unaccompanied by remission of sin, but carefully to be distinguished from it. Forgiveness is the source of our peace with God, and our *title* to future glory; regeneration is our *qualification* for its enjoyment. It is evident that any discrepancy of definition must produce perplexity in reasoning on the subject, and occasion difficulty in replying to the arguments adduced on either side of the question. BAPTISM I understand to be an *outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof.* REGENERATION is that *inward spiritual grace; or a death unto sin and a new birth unto righteousness; for, being by nature born in sin and children of wrath, we are hereby made the children of grace* *.

Regeneration then, or the new birth, is the first communication of spiritual life, the life of God, to the fallen soul of man, before “dead in trespasses and sins.” It is the work of God, and is spoken of under the notion of *a new birth*, because spiritual life is derived from his agency, and is maintained by it, as, on the birth of an infant into this world, its animal life is derived from the material spirit or air, and is maintained by it.

* By the inward and spiritual grace represented in baptism, this being the only subject of this answer in the Catechism, the outward sign being the subject of the former answer.

If this be the true definition of regeneration, then it is the doctrine of Dr. Mant, that "a death unto sin, and a new birth unto righteousness," always accompany the administration of the rite of baptism, so that no one is dead to sin and new-born to righteousness who has not been baptised with water; and that every one who has been baptised, has thereby become dead to sin and new-born to righteousness*.

To this doctrine I object,

1. BECAUSE I CONCEIVE THAT IT IS NOT THE DOCTRINE OF THE BIBLE.

2. BECAUSE I CONCEIVE THAT IT IS NOT THE DOCTRINE OF THE CHURCH OF ENGLAND.

3. BECAUSE I CONSIDER IT TO HAVE A VERY DANGEROUS TENDENCY.

* "The regenerating efficacy of baptism," p. 22. "Regeneration the fruit of Christ's holy ordinance of baptism," p. 23. "The instrument whereby Christ says, we must be born again," p. 26. "For the purpose, therefore, of regeneration, we conceive this union of water as the instrument, and of the Spirit, as the efficient principle, to be absolutely necessary," p. 27. "We are justified in contending, that, for the express purpose of regeneration, not only is his (the Spirit's) operation necessary, but that it must also (humanly speaking) be administered through the mediation of water. It is not for man to dispense with the ordinances of God." "To deny the regenerating effect of baptism is, in some sense, to do despite unto the Spirit of grace, and to rob him of his peculiar honours," p. 28. "Baptism is the vehicle of regeneration," p. 29. "No other than baptismal regeneration is possible in this world," p. 32. "We are born anew in baptism, and in baptism exclusively," p. 33.

1. I CONCEIVE THAT IT IS NOT THE DOCTRINE OF THE BIBLE. Dr. Mant, indeed, supposes that he has stated “several scriptural authorities, on which the notion of our being regenerated by baptism may be incontrovertibly maintained*.” But I must own that none of them, in my judgment, appears to prove the point which they are adduced to establish.

The word regeneration, *παλιγγενεσία*, occurs but twice in the New Testament; viz. in Matt. xix. 28; and in Tit. iii. 4—7. The former of these texts can hardly be considered as bearing at all on the subject of baptism †; and for an

* Baptism is the instrument whereby Christ says we must be “born again.”—*Where?* “It is the doctrine of the Holy Scriptures, that we are by baptism made heirs of salvation,” p. 29.—In what part of the Scriptures? “From these several authorities I apprehend it to be established, as the general doctrine of the Gospel, that the new birth or regeneration, which is pronounced by our Saviour to be necessary to salvation, or (as he expresses it) to seeing or entering into the kingdom of God, is effected by the operation of the Holy Spirit at baptism,” p. 35.

† “*Ἐν τῇ παλιγγενεσίᾳ* may be construed either with the preceding *ἀκολοθήσαντες*, and denote that *great change*, which began to take place in the world from the preaching of John the Baptist (Comp. 2 Pet. iii. 13; 2 Cor. v. 17; and see Wetstein); or else these words may be joined to the subsequent part of the sentence, and so refer to the *grand renovation* of all things at Christ’s second coming (Comp. Acts, iii. 21), and particularly to God’s children being then *born again*, as it were, from their graves. With the generality of interpreters, ancient and modern, I must own myself most inclined

explanation of the latter, I refer to Bishop Bradford's Sermon, hereafter to be quoted.

The terms, *born again, born of God, born of the Spirit, begotten, children and sons of God, &c.* often occur. But I recollect only one passage in which any of them is used with any reference to baptism, and that is Dr. Mant's text, John, iii. 5. In a variety of other scriptures, regeneration, or the new birth, is attributed not to baptism, but to the word of God as the instrument by which the effect is produced. "Being born again," says St. Peter, "not of corruptible seed but of incorruptible, BY ($\delta\iota\alpha$) the word of God which liveth and abideth for ever. And this (word) is the word which by the Gospel is preached unto you." 1 Ep. i. 23, 25. "In Christ Jesus," says St. Paul, "have I begotten you" (not by baptising you, 1 Cor. i. 17; but) through ($\delta\iota\alpha$) the Gospel," 1 Cor. iv. 15. "Of his own will," says St. James, "begat he us with the word of truth," James, i. 18. It is needless to add other texts to the same purpose. No passages can be produced, in which we are said to be born or begotten through or by baptism*.

to this latter exposition. Comp. ver. 29, chap. xxv, 31, &c. Luke, xxii. 30. And see especially Kypke on Matt. xix. 28." —*Parkhurst's Lexicon.*

* Should Rom. vi. 4, be thought an exception, *Buried with him BY baptism into death*, it will be remembered that the Apostle's language is wholly metaphorical, and that the burial into the similitude of Christ's death, is indeed an allusion to the baptismal rite; but that no inference can be

“The gospel of Christ is the power of God unto salvation,” Rom. i. 16. And how can it be the power of God unto salvation, unless it be the instrument of regeneration by which sinners are brought into a state of salvation? “*Our Gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance - - - having received the word in much affliction, with joy of the Holy Ghost.*”

Dr. Mant himself seems aware of the difficulty attending a *demonstration* that the words of our Lord to Nicodemus, which appear to be the main support of his building, have any reference whatever to the ordinance of baptism. I believe, with him, that our great Teacher therein alluded, by anticipation, to that sacrament which he intended to ordain in his church. But, Dr. Mant himself intimates; if I mistake not, the difficulty which attends *the proof* of this, when he says, “*It should appear that our Lord was alluding, &c.;*” and when afterwards he adds, “*I make no scruple of considering the words of our Saviour, as indicating the sacrament of baptism, because I believe it to be the doctrine of the Bible, &c.;*” resting the propriety of the interpretation which he has given of his text on evidence to be found in other passages of Scripture.

drawn from such an allusion, as to the instrument whereby the new birth is produced, in opposition to the direct assertions above quoted. In the parallel passage, Col. ii. 12, it is “*IN baptism.*”

There are, however, a multitude of writers, besides the Quakers whom Dr. Mant has specified, who take a very different view of this text, and think that both its branches are figurative. They build their opinion on the non-institution of Christian baptism at the time of our Lord's conversation with Nicodemus; on the absence of the article from both the words "water" and "spirit;" and on the use of the word "spirit," as denoting the wind, in verse 8th of the same chapter, where the same subject is continued. Among the writers who have expounded this text differently*, it may be sufficient to mention Saurin, who, in his first sermon on regeneration, says, "*To be born of water and of the Spirit, is an Hebraism, which signifies to be born of spiritual water. By a similar mode of expression, it is said in the third chapter of St. Matthew's Gospel, 'I indeed (it is John the Baptist who speaks)—I indeed baptise you with water; but He that cometh after me is mightier than I - - He shall baptise you with the Holy Ghost and with fire;' i. e. with spiritual fire. When Jesus Christ declares that no man can see the kingdom of God unless he be born of water and of the Spirit, he intended to teach us, that it is not sufficient for a true member of his church to receive baptism, which is called "the laver of regeneration" (Tit. iii. 5); but that a greater change must take*

* See also Dr. Fulke, as quoted in the Appendix, No. XII.

place in us than that which water makes on the surface of our bodies*." But, allowing the propriety of Dr. Mant's interpretation of his text, which is also that of the Church of England, it is surely too weak a foundation on which alone to build the doctrine he maintains, and to advance the heavy charge of *heresy* against those who differ from him on the subject.

But these words of our blessed Lord, allowing that baptism is therein spoken of, do not, I conceive, assert any necessary connexion of cause and effect between the outward visible sign and the inward spiritual grace. Our Lord asserts, indeed, the necessity of both to the ends which they have in view; but he does not say, nor can it be inferred from his words, that they are contemporaneous, or that the one may not be received independently of the other. Our Church has, therefore, declared the sacraments to be "*generally* necessary to salvation," that is, where they may be obtained; intimating that the thing signified by either sacrament, which is absolutely necessary to salvation, may be enjoyed without its visible sign: and, therefore, contrary to the practice in the times of Popery (when baptism and regeneration were considered to be so connected that they could not be separated, and when, consequently, baptism was deemed to be

* Saurin's Sermons, vol. vii. p. 418.

indispensably necessary to salvation), she has prohibited lay baptism by midwives or other persons, formerly allowed, though at the manifest risk of some children's dying unbaptised*.

But, if Dr. Mant's text do not maintain a necessary connexion between baptism and regeneration, I know of no other passage of Scripture that does maintain it. His other quotations appear to me to fail entirely, as I shall hereafter endeavour to show. But I conceive that there are passages in abundance which directly disprove such a connexion.

As I am not arguing in support of a party or of preconceived opinions, but with an honest desire to ascertain the truth and to hold it fast; and as I am anxious neither to deceive, nor to be deceived, I shall draw my inferences from Scripture premises, chiefly in a syllogistic form, however scholastic it may appear, in order that their fallacy, if there be fallacy in them, may be more easily detected. And I sincerely wish and pray that any fallacy in my reasoning may

* Dr. Waterland, in his sermon before quoted, has made more than one reference to the works of the very learned and excellent Vitrina. How far this able divine may be claimed as an ally in the Doctor's cause, will appear from the following passage in his Aphorisms.

33. *Necessitas usûs hujus sacramenti (quam Sociniani omnino subvertunt) tanta non est quantam Pontificii fingunt: neque enim gratia divina ab aquâ baptismi dependet.*

34. *Unde etiam opus non est aliis ministris, præter statos et ordinarios, administrationem baptismi concedere.*

be detected, and shall be sincerely thankful to Dr. Mant, or to any other person, who will charitably show me wherein I err.

Let us then seriously, and in a spirit of dependence on divine teaching, look into the oracles of God, remembering that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." And may "God," who did of old "teach the hearts of his faithful people, by sending to them the light of his Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour. Amen."

It will be allowed, that to be *born of God*, and to be *regenerate*, are terms of exactly the same import; so that he who is born of God is regenerate, and he who is regenerate is born of God.

Now, "whosoever believeth that Jesus is the Christ, is born of God*." John, v. 1. But the three thousand who were converted on the day of Pentecost, and St. Paul, were believers before they were baptised; as indeed all adults professed to be. Therefore, the three thousand converts and St. Paul were born of God, or

* Γενένηται, hath been born."

regenerate, *before* they were baptised. Dr. Mant says, p. 42, 43, that St. Paul was converted three days before he was baptised, or, in his view, regenerated: "That he was converted, and that his heart was renewed, is evident from the language which he uttered when he had fallen to the earth, and from the obedience which he paid to the voice from heaven." After this, I need not stay to prove that St. Paul was at this time a believer in Jesus, who appeared unto him.

Dr. Mant's definition of conversion is as follows: page 57, he says, "Conversion, according to our notions, may not improperly be said to consist of a rational conviction of sin and sense of its wretchedness and danger; of a sincere penitence and sorrow of heart, at having incurred the displeasure of a holy God; of steadfast purposes of amendment, with the blessing of the divine grace; of a regular and diligent employment of all the appointed means of grace; and of a real change of heart and life, of affections and conduct, and a resolute perseverance in well-doing." Can all this be produced without *a death unto sin and a new birth unto righteousness*, in which regeneration consists? or can a person, thus changed, be dead in sin and a child of wrath, as all unregenerate persons are? To ask such questions is to answer them in the negative; yet Dr. Mant says, p. 42, that "such a change of heart," as conversion, "may be wrought either before or after baptism; in

persons either regenerate or unregenerate; it qualifies them for regeneration, if unbaptised; it restores them to the privileges of baptism, which they may have forfeited by being hardened in sin; it accompanies those who are, humanly speaking, good, through the whole course of the Christian life." If faith may precede regeneration, and introduce us into a state of justification (according to St. Paul's doctrine, that *we are justified by faith*); and if conversion, or a change of heart, such a change as Dr. Mant has excellently described; may also precede regeneration; I ask again for a definition of regeneration. It is *a death unto sin and a new birth unto righteousness*, neither in the sense of justification, nor in that of sanctification; and baptism, the supposed vehicle of it, can be nothing more, on our author's own concessions, than a sign and seal of both.

Before we quit the subject of St. Paul's conversion, another remark arises from it. Supplication, in or by the Spirit, is an effect of the Spirit's influence on the heart. The Spirit of God, is, therefore, called "the Spirit of grace and supplication." The new birth is, as the metaphor implies, the first effect of the Spirit's gracious influence; it is the communication of spiritual life; and prayer is one of its earliest and most certain evidences. But Saul, of Tarsus, prayed before he was baptised; and his praying is mentioned by the Lord, in his reve-

lation to Ananias, as evidence of the change which had passed on his heart.

It is worthy of notice, that the very form of profession required by Philip, and made by the Ethiopian eunuch *before* he was baptised, Acts, viii. 37, verbally corresponds with that which is stated by St. John, in the passage on which we have been reasoning, to be evidence of being in a regenerate state, 1 John, v. 1, only changing the title, *the Christ*, for its synonym *the Son of God**.

* Dr. Waterland, in the sermon before quoted, maintains that repentance and faith are *preludes* to regeneration. The Doctor has not attempted to prove this point, unless the notion that baptism and regeneration are inseparable, be proof. But *they which are of faith, the same are the children of Abraham, i. e. of God*. All believers, therefore, are the children of God. They are born of God, and their faith is evidence of their new birth.

A visitation sermon, by the Rev. John Mathew, rector of Kelve and Stringston, Somerset, on Mark, xvi. 15, has lately appeared from the press, the object of which is similar to that of Dr. Mant. It is (to adopt Mr. Mathew's own words) to prove "that salvation (including regeneration, forgiveness, justification, and sanctification) is bestowed *in baptism*;" and he affirms it to be "evident from innumerable passages of Scripture, that all the several parts of salvation are attributed to this blessed sacrament." I am unhappily so blind, that, after a diligent search, I am unable to discover one such passage. Mr. Mathew, though his object is the same as Dr. Mant's, has taken other ground. He assumes a distinction which, to me at least, is altogether novel, that there are two different kinds of justifying faith described in Scripture, which he calls "the faith of the con-

We proceed to another history of conversion, recorded in the Acts of the Apostles. *Every one who feareth God, and worketh righteousness, is accepted of him; Acts, x. 35.* And none are accepted of God but those who are born of God; for, by our natural birth, we are *born in sin and children of wrath.* But Cornelius, the centurion, feared God, wrought righteousness, and was accepted of God, before he was baptised. Therefore Cornelius was born of God before he was baptised.

It is to be observed, that the Holy Ghost was poured out on St. Peter's converts, in the house of Cornelius, Acts, x. 44; not only in

vert, and the faith of the Christian." I had previously thought, that a convert to Christianity was a Christian: but, supposing that I have been wrong in this supposition, yet, unhappily for Mr. Mathew's scheme, neither the Scripture nor our church recognises any other than the "ONE FAITH," as available to salvation. The distinction between a living and a dead faith, is the only distinction to be found in either. "Justifying faith is not alone in man, without true repentance, *hope*, charity, and the fear of God, *at any time or season.*" (*Hom. of Just.*) If *hope* be the attribute of faith at all times, Mr. Mathew's distinction between a *fiducial* faith and the faith of the convert, must be without any foundation. And still more unhappy is it for Mr. Mathew's distinction, that the very faith, which he expressly describes as "the faith of the convert," which precedes baptism, is, with verbal exactness, described by St. John as the evidence of regeneration. For Mr. Mathew says, that "the faith of the convert is a cordial belief *that Jesus is the Christ;*" and St. John says that *whosoever believeth that Jesus is the Christ is born of God.* 1 Ep. v. 1.

his sanctifying, but also in his miraculous influences, before they were baptised. That, in this case, these were united, is evident from their conduct; for, “they spake with tongues, and *magnified God.*” Now, no one is sanctified who is not regenerate, for regeneration is “*a new birth* unto righteousness.” These converts, therefore, were regenerate before they were baptised. And they were baptised in consequence of their being regenerate; for, St. Peter said, “Can any man forbid water, that these should not be baptised who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord Jesus.”

Dr. Mant asserts, most justly, p. 44, that “the appellatives of *born of God*, and *the sons of God*, are convertible terms.” Now, St. Paul says, addressing himself to the Galatians, “*Ye are all the children of God, by faith in Christ Jesus**.” Chap. iii. 26. But faith, as appears by the case of the three thousand converts, and by that of St. Paul, may exist previously to baptism, and independently of it. Therefore, men may become the children of God before they are baptised, really, though not manifestly; for, “baptism is the door of our *actual* entrance into

* $\Delta\iota\alpha$, here as elsewhere, denotes the means by which they became the children of God. The word of God is the means of operation, and faith the means of acceptance and enjoyment.

God's house (or church); the first *apparent* beginning of life; a seal, perhaps, to the grace of election, before received*."

Whosoever doth not commit sin, and cannot sin, is born of God. 1 John, iii. 9. But *repentance whereby we forsake sin*, is, according to the doctrine of St. Peter, a prerequisite to baptism. Acts, ii. 38. Therefore regeneration, or the new birth, since no penitent is unregenerate, is, by the same authority, a prerequisite to baptism.

If any man be in Christ, he is a new creature. 2 Cor. v. 17. But every believer is in Christ; for, by faith believers are united to him. Therefore every believer is *a new creature*, that is, born of God, or regenerate, whether he have been baptised or not.

Every one that loveth is born of God. 1 John, iv. 7. But every believer loveth, for *faith worketh by love*. Therefore every believer, even before baptism, is born of God.

Every one that doeth righteousness is born of God. 1 John, ii. 29. But Cornelius *feared God and wrought righteousness* before he was baptised. The inference is plain.

He that received the word of the Apostles, in the love and power of it, is declared to be *of God*, that is, born of God. 1 John, iv. 6. (comp. 1 John, iii. 10.) But St. Peter's converts, Acts, ii. 41, "gladly received his word" before they were baptised. Therefore St. Peter's con-

* Hooker, quoted by Dr. Mant, p. 43.

verts were *of God*, that is, born of God before they were baptised.

We read, Acts, xix. 1, &c. of certain persons at Ephesus, who are called *disciples*, who had been baptised with John's baptism of *repentance*, and who are said to have *believed*, whom nevertheless St. Paul directed to be "baptised in the name of the Lord Jesus." Were these persons regenerate or unregenerate before their second baptism? To say that they were unregenerate, would be to assert, that men may be *disciples* of Christ, *repent* of their sins, and *believe* in his name, before they experience a *death unto sin and a new birth unto righteousness*. If it be allowed that they were regenerate, then it follows that men may be born again before they are baptised in the name of the Lord Jesus.

John's baptism was or was not attended with regenerating influence from above. If it was, why did St. Paul direct those who had received it to be baptised again in the name of the Lord Jesus? The notion of a second regeneration is out of the question: naturally or spiritually, man can be born but once. If John's baptism was not attended with regenerating grace, how are we, on Dr. Mant's view, to understand the declaration, John, i. 12, that *to as many as received our Lord, to them gave he power* (the privilege) *to become the sons of God, even to them that believe on his name?* For this assignment of right seems to be coeval with the first exercise of

faith by the disciples, previously to the institution of *Christian baptism*, of which indeed we have no information when or how the Apostles were made partakers. The truth I believe to be, that neither the baptism of John, nor Christian baptism, necessarily conveyed regenerating, that is, renewing grace. The former was a sign and outward profession, made by the person baptised, of repentance towards God; and the latter, both of repentance towards God and of faith towards our Lord Jesus Christ. And, as God is a party in this solemn transaction, baptism is, on his part, a seal to the promises of pardon and salvation, made in his word to the penitent believer. (Comp. Mark, i. 4, 5.)

The case of Apollos, Acts xviii. is also to our purpose. He had been *instructed in the way, or doctrine, of the Lord Jesus, was fervent in the Spirit, taught diligently the things of the Lord, and spake boldly in the synagogue*, while as yet he had received only "the baptism of John." Is it possible that all this can be said of an unregenerate person; of one who is not "dead to sin and born again to righteousness?" Apollos was not only spiritually alive, but *fervent in the Spirit*; and in spite of opposition, and at the risk of all that is valuable to man, reputation, property, liberty, and life, he preached the Gospel of God our Saviour in the synagogues of the Jews. And yet, if regeneration be confined to the recipient of Christian baptism, this man

must have been, at this very period, *dead in sin and a child of wrath*; for he was not yet made by *Christian baptism a child of grace*.

It is asserted by St. Paul, 1 Cor. ii. 14, that *the natural man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned*. Now, every man, on Dr. Mant's hypothesis, who is unbaptised is *a natural man*, i. e. unregenerate. No unbaptised person then *receiveth the things of the Spirit of God, or can know them*. But repentance and faith are *things of the Spirit of God*, both being effects of his grace on the heart. And repentance and faith are required, both by the Scriptures and our Church, as *prerequisites* to baptism.

It is, moreover, asserted by the same Apostle, that *they that are in the flesh cannot please God*. Rom. viii. 8. But Cornelius pleased God, before he was baptised. Cornelius therefore ceased to be in the flesh, that is, unregenerate (comp. John, iii. 6), before he was baptised. On the contrary, "*to be spiritually minded is life and peace*." Rom. viii. 6. Repentance and faith are acts, or rather habits of *the spiritual mind*. But repentance and faith are *prerequisites* to baptism. A spiritual mind, therefore, which is life and peace, is necessary as a *prerequisite* to baptism. And, surely, this spiritual mind is the very essence of regeneration.

It is difficult to prove the negative side of

the question, that baptised persons may be unregenerate, because Dr. Mant has this sweeping answer to make to every case which can be produced, that the baptised person, who is living in sin, has forfeited the grace conferred in baptism. If nine hundred and ninety-nine out of a thousand baptised persons were to be produced, who have not, and who never had any spiritual sensibility; or if an instance be given of one who, like Simon Magus, immediately after baptism, gives proof of a carnal state of heart; the reply would be, They are fallen from grace communicated to them in baptism. But, surely, if it have appeared that regeneration may precede baptism, it will be easy to believe that baptism may be unaccompanied by regeneration. The *onus probandi*, therefore, in a case so improbable as that all baptised persons have been "*dead unto sin and alive to righteousness,*" lies with those who assert it; and, till this be performed, the assertion that the multitudes of baptised persons who are living *without God in the world*, practical ἄθεοι ἐν τῷ κόσμῳ, have been regenerated, will have little weight.

Let us, however, see whether any evidence can be found or not, to prove that a baptised person may be unregenerate.

Is not the Apostle John speaking of persons who had been baptised, when he says, 1 Epist. ii. 19, *They went out from us, but they were not of us: for, if they had been of us, they would no*

doubt have continued with us: but they went out, that they might be made manifest that they were not all of us? They had been *with* the church as its members, and consequently had been baptised. But the Apostle says, that though *with it* for a time in profession, as having been baptised into its communion, they had never been *of it*, as partakers of its regenerating grace; and that this want of vital union with it was the cause of their outward apostacy, or departure from its visible communion.

No one is *born of God* who does not believe *with the heart unto righteousness*; for, from St. John's assertion, 1 Epist. v. 1, already quoted, it may safely be inferred, that whosoever does not believe is not born of God. But many baptised persons do not so believe. The inference is plain.

He that committeth sin, that is, wilfully and habitually, is of the devil. 1 John, iii. 8. But no regenerate man is of the devil; for a man cannot be both a child of God and a child of the devil. But many baptised persons live in the wilful and habitual practice of sin, and have never been delivered from it, and are therefore, according to St. John's doctrine, not the children of God, but the children of the devil.

Whosoever is born of God sinneth not, that is, wilfully and habitually. 1 John, v. 18. But many baptised persons do sin, wilfully and habitually, therefore many baptised persons are not born of God. *Whatsoever is born of God, overcometh the*

world. 1 John, v. 5. But many baptised persons do not overcome it, and have never overcome it. Therefore they are not born of God.

If to be baptised and to be born of God be inseparable; if the one imply the other; then that which is predicable of all who are regenerate, is predicable also of all who have been baptised. In this case it may be said, "*Every one who believeth that Jesus is the Christ,*" has been baptised. But Scripture facts contradict the assertion. "*Every one who is baptised overcometh the world.*" But to this may be opposed daily observation. "*Every one "that doth righteousness hath been baptised."* To this the case of Cornelius, before Peter's visit, and a multitude of other instances, are plain contradictions.

It is said, Acts, ii. 47, that *the Lord added to the church daily such as should be saved*: rather (*σωζομένους*) *the saved*, persons already brought into a state of salvation. They were first brought into a state of salvation, and then added to the visible church. But how were they brought into a state of salvation? Certainly not without regeneration; for, *except a man be born again he cannot see the kingdom of God.* John, iii. 3. But how were they added to the church? Clearly by the sacrament of baptism. For this is the only door of admission to the visible church. These converts, therefore, were first regenerated and then baptised. The evidence that they were in a state of salvation, and con-

sequently regenerate, was *faith which worketh by love*. See ver. 42, &c.

No positive inference on this subject can perhaps be drawn from what St. Paul says to the Galatians, chap. iv. 19, 20: *My little children, of whom I travail in birth till Christ be formed in you - - I stand in doubt of you*. But the apparent inference, from the Apostle's words, is certainly unfavourable to the doctrine of a necessary connexion between baptism and regeneration, and therefore Dr. Waterland has laboured to set it aside; with what success I leave his readers to determine. It seems to me that the Apostle, being disappointed in some of the Galatian professors, whom he had hoped that he had, instrumentally, *begotten through the Gospel*, was now anxious for their regeneration, using the means which God blesses for that end. Would he have said, *I travail in birth again, till Christ be formed in you*, had these Galatians, of whom he was afraid lest he had bestowed upon them *labour in vain*, ver. 11, been regenerated at their baptism? Is not the formation of Christ in the heart a phrase of the same import with regeneration, or *a new birth unto righteousness*? Can the one be disparted from the other?

In Eph. iv. 4, 5, 6, St. Paul enumerates what may be called the **UNITIES** to be found in the Christian church, for the purpose of enforcing *the unity of the Spirit in the bond of peace*. He mentions *one body*, comprehending the whole

number of the faithful, “the holy catholic church;” and *one Spirit*, as animating that one body throughout all its members; *one hope of our calling*, one object and one grace of hope, to which the Gospel calls us, and with which the Spirit inspires us; *one Lord* in whom, and *one faith* or creed in which, and *one faith* or belief, by which we believe in that one Lord; and he adds, *one baptism*; the sign and pledge of regeneration by the one Spirit before mentioned, and the outward act of professing the one faith in the one Lord Jesus Christ. Would the Apostle have thus separated the Spirit from baptism in his catalogue, interrupting the connexion by three other ideas, had they been inseparable in their participation, as Dr. Mant supposes? In this case it appears to me that he would have said, “One Spirit, one baptism,” one baptism, as the channel of communicating the one Spirit.

It will not be denied that the Scripture usually attributes salvation to faith, as the means of its recipiency; so that he who believeth, and he only, is in a state of acceptance with God, and in the way to everlasting salvation. *Access into the grace of God* is not by baptism, but *by faith*. Rom. v. 2. Salvation is also *through faith*, ΔΙΑ ΤΗΣ ΠΙΣΤΕΩΣ. Ephes. ii. 8. But it also appears that the Scriptures sometimes, though very rarely, connect baptism with salvation; and it may be asked what that connexion is. We read of *the*

laver of regeneration and the renewing of the Holy Ghost, and both mentioned in connexion with salvation. According to his mercy he saved us by the washing of regeneration AND the renewing of the Holy Ghost. Tit. iii. 7. St. Peter also, after mentioning the ark in which Noah and his family were saved, says, the like figure (ἀντίτυπος) whereunto baptism doth now save us (not the putting away the filth of the flesh, but the answer, the stipulation, of a good conscience towards God) by the resurrection of Jesus Christ. 1 Ep. iii. 21. We also read the following awful declaration, as the sanction of the Divine commission given to the Apostles and their successors: He that believeth and is baptised shall be saved; and he that believeth not shall be damned. On this last passage it will be observed, that, in the second clause, the mention of baptism is omitted; because, although baptism is a sign of regeneration and the appointed means of avowing faith in Christ; the want of it is not the cause of damnation, since unbelief alone excludes from a share in the Gospel salvation. He that hath the Son, hath life; and he that hath not the Son of God, hath not life, but the wrath of God abideth on him.

What then is the scriptural connexion between baptism and salvation? I conceive baptism to be chiefly a *symbol* and *evidence*.

It is *symbolical*. “The mystical water,” on the part of God, who appointed its use, is “an outward and visible sign of an inward and

spiritual grace;" and on the part of man, the participation of it is a significative promise, which may or may not be sincere. Like the ark of Noah (to refer again to St. Peter's illustration), it is a *figure*, the outward washing being a representation of inward cleansing, the effect of which inward renewal is *the stipulation of a good conscience towards God*. The salvation of Noah and his family in the material ark, the figure to which the Apostle compares baptism, might or might not be, according to the spiritual state of those who were therein figuratively saved, accompanied and followed by spiritual and everlasting salvation. The case is the same with respect to persons baptised. "The water is sanctified or set apart" to the *mystical* washing "away of sin." Its effect is symbolical or "mystical." I cannot conceive of any other virtue given to the water in baptism (or to the bread and wine in the other sacrament) than that of a symbol, nor of any other *necessary* effect following its application than that which is also symbolical. It represents to the eye the way of salvation, while it also affords evidence to *the penitent believer* of his interest in that salvation. "To administer a sacrament is, by the outward word and element, *to preach* to the receiver the inward and spiritual grace of God*." And *preaching* may or may not be effectual to those to whom it is addressed.

* Homily of Common Prayer and Sacraments,

Baptism is designed also to be an *evidence*. On the part of God, it is an evidence to assure us of his favour, if we possess the necessary *prerequisites* to baptism, “repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of God made to us in that sacrament.” It is “a seal,” as our catechism terms it, appended to the charter of life. But it is, as every thing external in the dealings of God with man must be, *conditional*. This is implied in the texts just quoted, and particularly in that from the First Epistle of St. Peter, where the Apostle, to prevent any mistake, expressly says, that the washing with water, without the stipulation of a good conscience towards God, that is, in the words of our catechism, without faith and repentance, avails nothing. To believe in the non-conditionality of the baptismal covenant on the part of God, is to carry the doctrine of grace far beyond its usual bounds of demarcation.

What was the object of our Lord’s own submission to this ordinance? Not to obtain regenerating grace; he needed it not; but to afford *evidence* of his Messiahship by the visible descent of the Holy Spirit and the voice from Heaven. He before possessed that Spirit; he was before God’s *beloved Son*; but his baptism was for the purpose of manifestation, as ours also is.

It as an evidence also on the part of the sin-

ner who receives it, as it is a pledge given by him to his profession of faith and repentance, and to his solemn promises and vows of self-dedication to the service of God. But if this pledge be insincerely given, if no verification of it appear, who will say that any other effect has followed from the solemn engagement than an increase of guilt and condemnation?

Our Lord's parables justify the view which has been taken in these remarks. The visible church is compared to a field, in which tares and wheat grow together. The tares were not originally wheat and afterwards deteriorated in quality; but are, as they grow up, what they were when first planted. The tares, though growing in the field of the visible church, were sown therein by the devil, and are styled, in our Lord's explanation of the parable, *the children of the wicked one*. The Gospel-net brings to shore fish good and bad, distinguished in quality from each other by the eye of Omniscience from the time of their being caught. The guest without the wedding garment has not soiled or destroyed one which he formerly wore, but never was duly clothed for the marriage-feast. The branches of the mystic vine which bring forth no fruit, have not lost a previous fruitful quality, but were from the first unfruitful.

Is it probable, that, if baptism were the *only and certain* channel of regenerating grace, of that grace whereby we die to sin, and are new

born to righteousness, there should not be one passage found from which this can be inferred, throughout the history of the Acts, or in any one of the Epistles? Might we not have expected to have found the doctrine, expressed or implied, not in an insulated passage of Scripture, not in a few passages only, but interwoven with every history of the plantation of a church, however short, and with every epistle addressed to the churches so planted? I should have expected to have found the members of the church continually described by the attribute of their baptism, if it were equivalent to regeneration. But, on the contrary, though I find the terms, "born of God, children and sons of God, saints, believers, &c." I no where find them characterized by that which, on Dr. Mant's hypothesis, would comprehend all in one word—their baptism.

To establish this point more clearly, let us bring together into one view every passage of Scripture which can be at all considered as bearing on the question, taking first those which speak of *baptism*, and then those which speak of *regeneration*, under the several notions which the Scripture has adopted on the subject. We shall thus be enabled to determine, by "comparing spiritual things with spiritual," what sense the terms bear, and whether that connexion subsist between them for which our author contends. This will be at least a fair

mode of procedure, and will afford our readers an opportunity of judging for themselves on the subject. I cannot engage to omit no passages which may apply, or be supposed to apply, to the point at issue; but I have intentionally omitted none which appear to me to do so.

BAPTISM.

Mat. iii. 11. I indeed baptise you with water unto repentance; but He that cometh after me - - - shall baptise you with the Holy Ghost and with fire. Chap. xxviii. 19. Go ye, therefore, and teach * all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Mark, xv. 15, 16. Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. Acts, i. 5. John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence. Chap. ii. 37, 38, 39. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of sins, and ye shall receive the gift of the Holy Ghost. (Comp.

* Marg. reading, *Make disciples, or Christians, of all nations.* According to this reading, they were first to be made Christians, and then baptised.

chap. viii. 20.) For the promise (Marg. reference Joel, ii. 28) is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word (Comp. John, viii. 47) were baptised; and the same day there were added unto them about three thousand souls. Acts, viii. 12, &c. When they (the Samaritans) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women. Then Simon himself believed also: and when he was baptised, he continued with Philip, and wondered beholding the miracles and signs which were done. And when Simon saw that by laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him - - - Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God - - - Thou art in the gall of bitterness, and in the bond of iniquity. Acts, viii. 35, &c. Then Philip opened his mouth, and preached to him (the Ethiopian eunuch) Jesus. And as they went on their way, they came unto a certain water, and the Eunuch said, See, here is water, what doth hinder me to be baptised? And Philip said, *If thou believest with all thine heart, thou mayest.* And he answered and said, *I believe that Jesus Christ is the Son of God.* (Comp.

1 John, v. 1.) - - - And they went down both into the water, both Philip and the Eunuch, and he baptised him. Acts, x. 1, &c. There was a certain man in Cesarea, called Cornelius - - - a *devout* man, and *one that feared God with all his house, which gave much alms to the people, and prayed to God alway* - - - While Peter yet spake these words (concerning Jesus the Saviour) the Holy Ghost fell on all them that heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and *magnify God*. Then answered Peter, Can any man forbid water, that these should not be baptised, who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Acts, xvi. 14, 15. And a certain woman, named Lydia, - - - *which worshipped God*, heard us; whose heart the Lord had opened *that she attended* unto the things which were spoken of Paul*. And when she was baptised and her household, she besought us, saying, *If ye have judged me to be faithful to the Lord*, come into my house, and abide there. And she constrained us. Acts, xvi. 30, &c. And (the jailor) brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt

* Πρὸς ἔχειν, believed or obeyed. See Parkhurst on the word.

be saved, and thy house: and they spake unto him the word of the Lord, and to all that were in his house: and he took them the same hour of the night, and washed their stripes, and was baptised, he and all his, straightway. Acts, xviii. 8. Many of the Corinthians, hearing, believed, and were baptised. Acts, xviii. 24, &c. Apollos was instructed in the way of the Lord; and being fervent in the Spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*. Acts, xix. 1, &c. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, and come to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost*. And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him that should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them †;

* "Whether the Holy Ghost be yet," i. e. given in his miraculous operations. See Parkhurst's luminous explanation of this passage, Πνεῦμα, vii.

† In the instance of Cornelius and his household, the mira-

and they spake with tongues and prophesied. And all the men were about twelve. Acts, xxii. 16. Arise, and be baptised, and wash away thy sins, calling on the name of the Lord *. Rom. vi. 3, 4. Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. i. 14. I thank God that I baptised none of you but Crispus and Gaius. 1 Cor. i. 17. Christ sent me, not to baptise, but to preach the Gospel. 1 Cor. x. 2. Our fathers - - - were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock which followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. 1 Cor. vi. 11. But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the

culous effusion of the Spirit *preceded* baptism. In the instance here recorded, another ceremony, by which the Holy Ghost was usually conferred, intervened between baptism and that effusion.

* In the instance of Saul various promises made personally to him preceded baptism, which were confirmed, before he was baptised, by the miraculous restoration of his bodily sight.

Spirit of our God *. 1 Cor. xii. 13. By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit †. Gal. iii. 27. For *as many of you ‡* as have been baptised into Christ, have put on Christ. Eph. v. 26. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water *by the word*. Col. ii. 12. Buried with him in baptism, wherein also ye are risen with him *through the faith* of the operation of God, who hath raised him from the dead. Tit. iii. 5. He saved us by the washing of regeneration and the renewing of the Holy Ghost. Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water §. 1 Pet. iii. 21. The like figure whereunto baptism doth now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ. 1 John, v. 8. There are three that bear witness on earth, the

* It is not, I conceive, certain that these words contain any reference to baptism. If they do, it is to be observed that the order of the blessings spoken of is inverted, since justification precedes sanctification.

† The Apostle is speaking of Christ mystical, or his body the church, the members of which are all animated by his Spirit.

‡ Not all the Galatians to whom he wrote, though all of them had been baptised. This explains similar passages.

§ If this text be considered as referring to baptism, it is to be observed that the sprinkling, &c. or justification, precedes the corporeal washing.

Spirit, the water, and the blood, and these three agree in one.

Does it appear from this set of texts that regeneration was, in the primitive church, contemporaneous with baptism? Is it not rather evident that faith, real or feigned, always preceded it? And we know, from infallible authority, "that whosoever believeth that Jesus is the Christ hath been born of God."

REGENERATION.

John, i. 12, 13. But as many as received him, to them gave he power to become *the sons of God*, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, *nor of the will of man*, but of God. John, iii. 3, &c. Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and *that which is born of the Spirit is spirit*. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. *So is every one that is born of the Spirit*. John, viii. 39. Jesus said unto them, If ye were Abraham's seed, ye would do the works of Abraham. John, viii. 47. He that is of God (*that is, a child of God: compare*

1 *John*, iii. 12), heareth God's words. Ye, therefore, hear them not, because ye are not of God. Rom. viii. 14. As many as are led by the Spirit of God, they are the sons of God. Rom. ix. 8. They which are the children of the flesh, these are not the children of God; but the children of the promise shall be counted for the seed. 1 Cor. iv. 15. In Christ Jesus I have begotten you, through (by) the Gospel. 2 Cor. v. 17. If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. Gal. iii. 7. Know ye, therefore, that they which are *of faith*, the same are the children of Abraham. Gal. iii. 26. Ye are all (*as many as have put on Christ, ver. 25*) the children of God, *by faith in Christ Jesus*. Gal. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love; or (as chap. vi. 15), but a new creature. Eph. iv. 22—24. That ye put off the old man: and be ye renewed in the spirit of your mind: and that ye put on the new man, which, after God, is created in righteousness and true holiness. Col. iii. 9, 10, 11. Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of Him that created him; where there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all and in all.

James, i. 18. *Of his own will begat he us, with the word of truth.* 1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. i. 23. Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever. 1 John, ii. 29. If ye know that he is righteous, ye know that *every one who doth righteousness is born of him.* Chap. iii. 9. Whosoever is born of God, doth not commit sin, *for his seed remaineth in him*, and he cannot sin, because he is born of God. Ver. 10. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; neither he that loveth not his brother. Chap. iv. 7, 8. Every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God; for God is love. Chap. v. 1. *Whosoever believeth that Jesus is the Christ, is born of God.* Ver. 4, 5. Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even *our faith.* Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Ver. 18. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not,

After reading this second class of texts, it will probably be considered by the reader as an extraordinary circumstance, that St. John, the historian of our Lord's conversation with Nicodemus, should never have referred to that connexion between baptism and regeneration which that conversation is supposed by Dr. Mant to assert. That, in a long epistle or treatise, written on the subject of regeneration, and in which the new birth is so often introduced, a phrase which must have originated in that conversation, St. John should never have even alluded to the sacrament of baptism, except in the mention of the three earthly witnesses to the divine record concerning Jesus and salvation by him. That neither St. John himself, in his Gospel or in his Epistles; nor St. Paul, St. James, nor St. Peter, in their numerous Epistles, should have repeated so momentous a doctrine, though they have all mentioned the subject of regeneration; nay, that they should all have ascribed the change thereby denoted to the instrumentality of another means of grace, viz. the word of God; and that, among all the varied evidences of a state of regeneration which St. John, in particular, has enumerated, baptism should have no place, though, were it the vehicle of this grace, it should be the only evidence:—this silence on the subject, independently of the arguments which the quotations produced afford to disprove any necessary connexion between the

sign and the thing signified, affords to my mind a moral certainty that Dr. Mant has mistaken the meaning of our Lord's words.

But we proceed to another scriptural source of information. Analogy justifies a reference to the rites of the Jewish church, and especially to circumcision, in treating on this subject. Circumcision, under the Jewish dispensation, and baptism, under the Christian, are both to be considered as sacraments, or outward visible signs of inward spiritual grace. Both bear the character of initiatory ordinances, by which, in different periods of the church of God, and under differing circumstances, sinners have been admitted to the communion of the visible church. The outward visible signs in these two ordinances differ, but the inward spiritual grace is the same in both*. Col. ii. 11, 12. This is asserted by Bishop Beveridge, as quoted by Dr. Mant, p. 26. And, indeed, if this be not allowed, the grand argument in favour of infant baptism is abandoned. Now, with respect to circumcision, we have apostolic authority for asserting, that *he is not a Jew who is one outwardly,*

* Is it at all probable, that, if circumcision were, during the former dispensation, "the vehicle of regeneration," and therefore essential to salvation, the performance of this rite would have been postponed, by divine command, till the child became eight days old, when it is well known how many infants die before they attain that age? Such a doctrine seems nearly allied to that of reprobation in its worst form. See the Extract from Bishop Hall, in the Appendix.

neither is that (the effectual) *circumcision which is outward in the flesh ; but he (only) is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* Nor can I doubt that the Apostle had in his eye all ritual observances whatever, when he says, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love* (Gal. v. 6); or, as he expresses himself, chap. vi. 15, *but a new creature ;* expressions which differ only as cause and effect ; *faith which worketh by love,* being not the preparative to a new creation, but its effect. Hence it appears, that the outward visible sign and the inward spiritual grace were separable in the ordinance of circumcision ; and therefore circumcised persons were addressed by St. Stephen as *uncircumcised in heart,* or destitute of that which was represented by the external rite. Nor I conceive, reasoning from analogy, is the case different in the corresponding ordinance of baptism. Circumcision was profitable to none but to those who kept the law. (Rom. ii. 15.) To others it was of no spiritual advantage. It was no better than uncircumcision. In like manner baptism is profitable to a penitent believer in the Gospel, as a sign and evidence of spiritual grace conferred upon him. To an unbeliever it can bring no spiritual benefit.

Abraham was justified before he was circumcised, and received circumcision as *a seal of*

the righteousness of faith which he had, being yet uncircumcised. (Rom. iv. 1—12.) Christians are justified before they are baptised; for faith, a *prerequisite* to baptism, is the instrument of justification. *All who believe are justified from all things.* But justification and regeneration are never separated; for St. John has said, *Who-soever believeth that Jesus is the Christ, is born of God;* and our Thirteenth Article has connected *the grace of Christ, and the inspiration of his Spirit,* as never separated from each other.

To the Jews, as a nation, pertained *the adoption and the covenant.* The adoption spoken of was admission to an external relationship to God, in consequence of which Israel, as a nation, is addressed as his *first-born*, and Ephraim, even in an apostatized state, as his *dear child.* The visible Christian church also stands in an outward relationship to God, and all her members are by baptism brought under an external covenant. But this is, in both cases, to be distinguished from a “death unto sin, and a new birth unto righteousness,” effected by regenerating grace in the heart. For, although to the Israelites, as a body, *pertained the adoption and the covenants,* yet *they were not all Israel who were of Israel; neither, because they were the seed of Jacob, were they all children; but in Isaac* (adds the Apostle, quoting Gen. xxi. 12) *shall thy seed be called: that is, they which are the children of the flesh* (although circumcised, as

Ishmael was, and as the unregenerate Jews were), *these are not the children of God: but the children of promise are counted for the seed.*

The *general* advantage of circumcision to the Jews was, Rom. iii. 2, that “to them were committed the oracles of God.” The *general* advantage of baptism to the members of the visible Christian church is, that they are thereby admitted to the means of grace. They have a claim on her catechetical instructions, and an interest in the daily prayers which she offers, “that all who *profess and call themselves Christians*, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.” For, as there were those who *said they were Jews, but were not* (Rev. ii. 9); so are there also those “who profess and call themselves Christians,” but have no more of Christianity than the name.

The baptism of the Israelites in the Red Sea, is not to be overlooked in this inquiry. The Apostle speaks thus on the subject, 1 Cor. x. 1, &c. *I would not that ye should be ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea; and were all BAPTISED unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock which followed them, and that rock was Christ. But with many of them God was not well pleased, for they were overthrown in*

the wilderness. Their baptism was a type of Christian baptism. Their means of support in the wilderness were symbols of “the body and blood of Christ *which are verily and indeed taken and received by the faithful in the Lord’s supper* *.” But wherein does the sacramental character consist? In the symbolic relation which both their baptism and ours, their bodily support by manna and water, and ours by bread and wine, bear to spiritual benefits. But were all the Israelites who were baptised in the sea, partakers of regenerating grace? Did they all drink by faith of the rock Christ? No, by no means. Few, it may be feared, of the vast multitude were *dead to sin and new-born to righteousness.* Few spiritually discerned that which the manna and the rock represented. *With many of them God was not well pleased; for they were overthrown in the wilderness.* They failed, through unbelief, of entering into the promised rest. Would it not depreciate the regenerating grace of God, if it were said that all the multitude of the Israelites that came out of Egypt were, with few ex-

* Comparat Paulus baptismum Israelitarum veterum, quos in nube et mari baptisatos fuisse dicit, cum baptismo Christianorum, sicuti cibum eorum, hoc est cœlestem panem, cum pane quem Christus nobis comedendum dedit, ut corporis sui *σῦμβολον*, in Dominica cœnâ. Constat vero, baptismum veterum Israelitarum, quem Apostolus nostro similem esse declarat, tam fuisse generalem, ut se ad omnes Israelitas - - - extenderit.
—*Vitr. Obs. Sacr.* tom. i. 316.

ceptions, made partakers of that blessing, but afterwards forfeited and lost it for ever?

I observed, when entering on these remarks; that Dr. Mant's quotations from the Scriptures appeared to me to fail entirely of proving his point. In Rom. vi. 3, 4, the Apostle is describing the intent and meaning of the sacrament of baptism for the reproof of those who were walking unworthily of their high vocation. He points out its symbolic reference, and what it is when accompanied by the inward spiritual grace which it represents. But he does not assert that all who are partakers of the outward sign, are also partakers of the thing signified thereby, nor can this be inferred from his words *. His argument in this chapter turns on the obligation which arises from the profession made in baptism, to die to sin and live again unto righteousness. Happy would it be if all were in reality what they are in profession! On Col. ii. 12 †, I refer, with the highest satisfaction to Bishop Davenant's Exposition, which, as the language of the two Epistles is similar, will also explain the passage from the Romans which we have just considered. Eph. ii. 26, which Dr. Mant has also produced as favouring his view of baptismal regeneration, seems to me to be a death-blow to his own cause. We are there said to be cleansed

* See Dr. Fulke's note on these verses in the Appendix, No. XII.

† See Appendix, No. XXI.

with the washing of water by the WORD. Is not *the word* the instrument, and *the washing of water* the accompanying evidence, *the outward visible sign of the inward spiritual grace?*

On 1 Cor. vi. 11, Dr. Mant comments, by saying that the “washing of baptism is mentioned as the instrument by which the blessings of sanctification and justification are conveyed.” Nothing is wanting to make this text applicable to our author’s purpose, but proof that the washing mentioned by the Apostle means the washing of baptism; and that, supposing its reference to baptism, it is spoken of as the vehicle of the other blessings. As Dr. Mant has not attempted to prove either of these preliminary points, I leave the propriety of his interpretation to stand or fall with the general issue of his argument. “The use which is made of it is a gratuitous assumption, which needs not to be seriously confuted.”

But to close this branch of the subject: it may be asked, If regeneration and baptism be inseparable; if the former always accompany the latter; if to baptise men be to regenerate them; would not our blessed Lord, whose grand object in coming into our sinful world was to regenerate that world, have employed himself, at least partially, in administering the all-important ordinance of baptism? Whereas, no instance is recorded of his baptising a single individual. And though it is said, John, iii. 22, that “he

carried in Judea and baptised ;” this seems to be explained in the beginning of the following chapter, where it is asserted that “ Jesus baptised not, but his disciples :” — In this case, would St. Paul have said that God sent him not to baptise, but to preach the Gospel? or would he have *thanked God* that he baptised none at Corinth but Crispus and Gaius? Let us change the term; and see how it will sound in our ears. God sent me not to *regenerate* men, but to preach the Gospel: I thank God that I *regenerated* none of you but Crispus and Gaius. Where now is the Apostle’s zeal for the glory of his Master, and his love for the souls of men?

But I pass on to the second division of these Remarks.

2. I APPREHEND THAT THE DOCTRINE OF THE CHURCH OF ENGLAND IS, ON THIS POINT, AS ON ALL OTHERS, IN PERFECT UNISON WITH THE HOLY SCRIPTURES; AND THAT BAPTISMAL REGENERATION, IN DR. MANT’S VIEW OF IT, IS NOT HER DOCTRINE.

The XXVIIth Article teaches, unless I have strangely mistaken the meaning of its language, a doctrine opposite to that which Dr. Mant maintains. This Article, as our author justly observes, “ *expressly sets forth the doctrine of the Church concerning baptism.*” I have, therefore, a full license to appeal to it as decisive. “ Baptism is not only a sign of profession and a mark of difference; whereby Christian men are discerned from

others that are not christened, but it is also a *sign of regeneration or new birth*, whereby, *as by an instrument*, they that receive baptism *rightly* are grafted into the church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, *are visibly signed and sealed*: faith is *confirmed*, and grace *increased*, by virtue of prayer unto God." Such is the doctrinal language of our Church on the subject in question, which Dr. Mant considers as *pointedly and fully* to his purpose. Strange as it may appear, it seems to me pointedly and fully in opposition to the notion he is endeavouring to establish. Baptism is *a sign of regeneration, a seal to the promises of forgiveness and of adoption*. Certainly it is; but a sign is not the thing signified, nor is a seal to an instrument, nor even the instrument itself, the benefit conferred by that instrument. The Article proceeds on the supposition that the candidates for baptism have been before regenerated; that is, have before become dead to sin and alive by a new birth unto righteousness. It asserts that in those who receive baptism *rightly**, that is, who have the prerequisites to baptism mentioned in the Catechism, viz. repentance and faith, *faith is CONFIRMED, and grace INCREASED, by virtue of prayer unto God*; faith cannot be confirmed, unless it have previously existed; nor can grace be *increased*, unless it have before been conferred.

* The adverb *rightly* in this Article corresponds with the word *worthily* in the XXVth.

And these blessings are represented as obtained not “through the instrumentality of water,” but “by virtue of prayer unto God.” The person, therefore, receiving baptism is supposed by the Article to be previously a believer in Christ, and a partaker, that is, “a child, of grace.” And we have already proved, that “he who believeth hath been born of God” (1 John, v. 1); and a partaker of grace is certainly “a child of grace.”

In the XXVIth Article “the effect of the sacraments,” of baptism, as well of the Lord’s supper, is limited to “such as *by faith and rightly* do receive them.” The spiritual effect of baptism is not common to all who are baptised. Those only “who have believed through grace,” “have the promises of the forgiveness of sins, and of adoption to be the sons of God, visibly signed and sealed to them,” personally considered. I cannot help using the emphatic words of Dr. Mant on the opposite side of the question: “It must be enough barely to quote this passage. It would be an insult on any man’s understanding to attempt to make it clearer.” P. 14.

A similar argument may be drawn from Article XIII. though the Article is on another subject. It declares that “works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity:

yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." On Dr. Mant's hypothesis "the" (justifying) "grace of Christ, and the" (regenerating) inspiration of his Spirit, are contemporaneous with baptism, being always and exclusively conferred "by the instrumentality of water." If this be so, then every *candidate* for baptism must be unregenerate, destitute of "the grace of Christ and the inspiration of his Spirit;" and, consequently, the act of every candidate in offering himself for baptism is, according to the doctrine of the Article, unpleasant to God, cannot make "the candidate meet to receive grace," but "has in it the nature of sin." "It does not spring from faith in Jesus Christ," which is an effect of regenerating grace; and "without faith it is impossible to please God."

The same conclusion must be drawn from the Catechism. "*What is required of persons to be baptised? Answer: Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.*" Repentance, therefore, and faith may exist in an unbaptised person, and are required as necessary qualifications for baptism. But "whosoever believeth that Jesus is the Christ, hath been born of God." 1 John, v. 1. And every one who doth righteousness (a phrase of similar import with that of the Catechism, "Repentance

whereby we forsake sin”), “hath” also “been born of God.” 1 John, ii. 29.

What, indeed, are the previous qualifications required in persons to be baptised, but those in which the Church declares the inward and spiritual grace, represented in baptism, to consist? For what is *repentance* but a *death unto sin*? and what is *faith* but the first symptom of a *new birth unto righteousness**? And if these be required of persons, in order to their being baptised, they cannot be exclusively the consequences of baptism. Dr. Mant’s supposition, that faith and repentance may exist independently of regenerating grace, involves this absurdity, that the acts of life may precede the communication of life. For, if regeneration be, as the metaphor implies, the first communication of spiritual life to a soul before dead in sin, the symptoms of life must suppose its previous regeneration.

Another argument may be drawn, by direct inference, from the excellent Catechism of our Church. It says, that by the inward and spiritual grace, represented in baptism, our state is changed; for, *being born in sin and children of wrath, we are hereby made the children of grace*. It recognises no intermediate state, no interval between a state of nature (that is, a state of

* “Faith is the first principle of that communion between the believer’s soul and the Divine Spirit, on which the whole of our spiritual life depends.” *Bishop Horsley’s Charge, published by the Society for promoting Christian Knowledge*.

wrath) and a state of grace. Those who are not become "children of grace" are, what they were at their natural birth, "in" a state of "sin and children of wrath." Now, if Dr. Mant's view were correct, that all baptised persons are regenerate, and that no unbaptised person is so, it would follow that a penitent believer may be in a state of sin and wrath; that St. Paul, for instance, during the three days that intervened between his conversion and his baptism, notwithstanding that he believed and prayed, was in a state of sin and wrath, while the Scripture has asserted, that "all who *believe*, are justified from all things," and has promised that "whatsoever we ask in prayer, believing, we shall receive:" it will follow, that the twelve persons whom St. Paul found at Ephesus, though for an indefinite time they had been *disciples*, had *believed*, and had been baptised with John's baptism of *repentance*, were in sin and children of wrath, till, by the Apostle's direction, they were baptised in the name of the Lord Jesus. It will also follow (to mention no more instances) that Cornelius, though for an indefinite time he had been *devout, praying to God always*; though he had *feared God and wrought righteousness*; though his *prayers and his alms had gone up for a memorial before God*; though, as we may safely gather from St. Peter's words, ver. 35, his person had been accepted before God (for a sinner's works cannot be accepted till his person

has been justified. Art. XIII.): notwithstanding all this, Cornelius, on Dr. Mant's hypothesis, must be considered to have been in a state of sin, and "a child of wrath," till St. Peter commanded him to be baptised in the name of the Lord. This will undeniably follow, if there be but two states, a state of wrath and a state of grace, and if in no case the state of grace commence before the reception of Christian baptism.

The nature of the two sacraments of the Christian dispensation is essentially the same; i. e. each of them is "an outward visible sign of an inward spiritual grace, given unto us, ordained by Christ himself, as a means* whereby we receive the same, and a pledge to assure us thereof." Now, with respect to the sacrament of the Lord's supper, the Church has determined, Art. XXIX. that "the wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth

* In the case of infants, baptism is *a means* leading to the first communication of faith, and the primary reception of grace, so soon as the baptised infant becomes capable of receiving the one and of exercising the other; as it introduces him into the visible church, wherein grace is conferred on those who seek it, and where "faith cometh by hearing, and hearing by the word of God." In the case of adult baptism, "faith," before possessed, "is confirmed, and grace," before communicated, "is increased by virtue of prayer unto God."

the sacrament * of the body and blood of Christ; yet *in no case (nullo modo) are they partakers of Christ*, but rather to their condemnation do eat and drink *the sign or sacrament* of so great a thing." Is there any reason to suppose that the Church meant to ascribe to one sacrament an efficacy *ex opere operato*, which she denies to the other? Would not this make a most essential difference in the nature of the two sacraments, of which her general definition is one and the same?

Every communicant in our Church must necessarily have been baptised; and every baptised person is, according to Dr. Mant's doctrine, made a partaker of Christ. But our Church affirms, that "those who be void of a lively faith" (although baptised) "are by no means partakers of Christ:" they are so in no sense or manner.

In Art. XXV, it is stated that "the sacraments ordained of Christ be not only badges or tokens of Christian men's profession; but rather they be certain *sure witnesses* and *effectual signs* of grace and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and con-

* The outward and visible signs are here, as in the Catechism, called *the sacrament*. So again, in the close of the Article, *the sign or sacrament*. Sign and sacrament are here synonymous. See also *the Warning before the Communion*, and *the Exhortation* at the time of its celebration.

firm our faith in him." It will be observed, that both sacraments are the subject of this Article; so that what is here predicated of the one, is predicated of the other also. They are *witnesses* and *signs* of grace, not grace itself. To receive the testimony of *a witness* about spiritual things, and to understand so as to profit by *a sign*, requires spiritual discernment. But spiritual discernment supposes a previous new birth unto righteousness, for the dead have no power of discernment; and where this spiritual discernment has no existence, no new birth has taken place, and baptism cannot answer its spiritual purpose by being "a witness and sign of grace." The assurance of grace and of God's good will towards us, with its quickening, strengthening, and confirming effect, depends on a previous state of heart, rendering it capable of receiving that assurance. For, as a man may eat of the bread and drink of the wine in one sacrament, without discerning the Lord's body; so, in the other, the body may be washed in *the laver of regeneration* while the soul remains destitute of *the renewing of the Holy Ghost*, and consequently dead in trespasses and sins. Therefore, in the conclusion of the Article, the Church warns us that "in such only as *worthily* receive the same" (the Article speaks of both sacraments), "they have a wholesome effect: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."

All the ordinances of God require internal acts of the mind for the enjoyment of the internal blessings they are intended to convey. The transgressor under the Mosaic law was required to bring his sacrifice, a sheep or a goat, to the door of the tabernacle of the congregation. Lev. i. 3. He was then to lay his hand on the head of the sacrifice, confessing his sin, and, as it were, transferring his guilt to his victim, after which he was to witness its death. The ceremony was symbolical of repentance and faith, as required in all who would obtain forgiveness of sin; and an absolute promise was annexed to the performance of the ceremony: "It shall be accepted for him, to make an atonement for him." But who will venture to say, that every one who complied with this ordinance, whether penitent or impenitent, resting in the *opus operatum*, or looking beyond it to the Lamb of God, whom the sheep or the goat represented, alike obtained forgiveness of sins, as pertaining to the conscience and the final judgment of God? It is true, the offerer obtained, by virtue of his typical sacrifice, whether he were penitent or not, civil and ecclesiastical immunities and privileges. But "without faith it is impossible to please God." Abel was accepted as a regenerate believer, while Cain was rejected as an unregenerate unbeliever, though each brought his offering to the Lord.

The candidate for baptism in our Church is

required to avow, as the indispensable condition of his admission to that sacrament, *first*, his renunciation of the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; *secondly*, his belief of all the articles of the Christian faith; and, *thirdly*, his determination to keep God's holy will and commandments, and to walk in the same all the days of his life. This renunciation, faith, and determination, are, of course, presumed to be sincere. Can a man then, who is unregenerate, that is, who is dead in sin and not new-born to righteousness, be possessed of this spirit of renunciation, faith, and obedience to God? Of the carnal mind, that is, the unregenerate mind, it is asserted in Scripture, that "it is not subject to the law of God, neither indeed can be;" nay, that "it is enmity against God." But if no unregenerate man can honestly make these declarations, then the Church of England requires regeneration as a prerequisite to baptism, and consequently baptism is not, in her view, the exclusive instrument of regeneration.

It may be asked, How then are the expressions quoted by Dr. Mant from the baptismal service of our Church to be understood? I concur in the explanation of them which is given by Bishop Bradford, in his sermon on "*Baptismal and spiritual regeneration*," which, till within the last year or two, was on the list of "the Society for promoting Christian Know-

ledge," as containing the sentiments of that venerable body on this controverted subject * ; that the baptismal services speak only of a baptismal regeneration, as distinct from a proper spiritual regeneration. For what reason Dr. Mant has kept this sermon out of sight, while publishing his own, "at the request of the Salop District Committee of the Society for promoting Christian Knowledge," is best known to himself; as is also the reason why the General Board of the Society in London has dropped the Bishop's sermon from its list of tracts, and has adopted and circulated Dr. Mant's opposite view of the subject. I shall only say, that I thank God most heartily for the FIXED Liturgy, Articles, and Homilies of the Church of England. Dr. Mant's silence respecting Bishop Bradford's sermon is the more extraordinary, as he refers with disapprobation to Bishop Hopkins's view of the subject, which nearly corresponds with that of his brother prelate †.

* The copy now before me is one of the seventh edition, printed in 1810. The following note is prefixed to it by the Society: "This seventh edition is published at a time when it is hoped that so judicious and scriptural a discourse may be of service to settle the minds of good Christians in some present disputes concerning *baptismal* and *scriptural* regeneration." For the last two or three Reports, the tract does not appear on the Society's list.

† I am glad to find that Bishop Bradford's sermon will not be forgotten, as "The Church of England Tract Society"

The method which Bishop Bradford takes in handling his text, viz. Tit. iii. 4—7, is, 1. To show why baptism is styled *the washing of regeneration*. 2. To inquire how it becomes a means whereby we are saved. 3. To show what *the renewing of the Holy Ghost* is, which St. Paul joins with the washing of regeneration. 4. To show that THE WASHING OF REGENERATION MAY BE SEPARATED FROM THE RENEWING OF THE HOLY GHOST* ; and that, if it be, the end for

has republished the greater part of it, in a tract, entitled, “The Churchman’s Reasons for bringing his Children to the baptismal Font.”

* Those persons who maintain that baptism and regeneration are always and necessarily contemporaneous, the former being the instrument of the latter, are obliged to make a distinction which the meaning of the terms will not allow, between *regeneration* on the one hand, and *conversion, a new nature, a spiritual resurrection, the new man in Christ Jesus, a new heart, a renewal in the spirit of the mind, the renewing of the Holy Ghost, &c.* on the other; making the change, described in these latter phrases, to precede regeneration. But surely all these modes of speaking describe that change which is effected by the power of God in the dispositions of the soul of a fallen sinner, in order to qualify him for the service of God on earth, and for the enjoyment of the heavenly inheritance, of which change *the new birth* is the commencement. The other phrases may include more than regeneration does, as they sometimes describe the whole process of sanctification, from the commencement of spiritual life to its perfected state in glorification. But the process must include its commencement in *a new birth unto righteousness*. *Conversion* comprehends the first interference of almighty power in turning the soul from sin to God. In the

which it is used cannot be obtained, the latter being absolutely necessary in order to our being

commission given to the Apostle of the Gentiles, Acts, xxvi. 18, instrumentally “to open their eyes, to *turn them* from darkness to light, and from the power of Satan unto God;” regeneration is omitted, unless regenerating grace be identified with converting grace: and surely sinners turned from darkness to light, and from the power of Satan unto God, must be new born to righteousness. The same remark may be made on the promises relating to the Jews, Ezek. xxxvi. 25, &c. and Jer. xi. 19, 20. *A new creation, and a new creature,* indicate the first act of creative power and its first effect. “If any man be in Christ, he is *a new creature*: old things are passed away; behold all things are become new.” 2 Cor. v. 17. “We are *God’s workmanship, created* in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” Eph. ii. 10. Of these good works repentance, faith, and love, are the first principles. Can he then who is *a new creature*, with respect to whom old things are passed away, and all things are become new, who is *created* in Christ Jesus unto good works, repentance, faith, and love; be unregenerate, or not new born to righteousness? *A spiritual resurrection* implies the primary communication of spiritual life. “God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath quickened us* together with Christ (by grace are ye saved), and *hath raised us up* together” (with Christ), “and made us sit together” (with him) “in heavenly places in Christ Jesus.” Eph. ii. 4, 5, 6; comp. Rom. vi. 3—5, and Col. ii. 12, 13. What then is the doctrine of these passages, but that, till men be quickened by the power of God, they are dead in sins, and consequently not new born to righteousness; and that so soon as they are quickened they are regenerate; for, can a soul be raised to spiritual life, and manifest that life by repentance, faith, and obedience, before it be born to God, or new born to righteousness? The other

saved, in the complete sense of that word. 5. To inquire how those persons who have had the washing of regeneration, but are not yet renewed by the Divine Spirit, may attain that renovation.

This is the plan of the Bishop's sermon. And under his second division, after stating that baptism is a sign and a means of grace, he adds, "And hence we may learn by the way clearly to understand these expressions in our office of baptism, which some have objected against, for want of considering the true import of them. Those who are regularly baptised are born again, or regenerated into a new state, entered upon new relations, obliged to live new lives; they are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to

phrases imply the same thing: *the new man* presupposes a new birth; and a *renewal in the spirit of the mind*, or a new heart, must have a point where it begins. These phrases then cannot describe a state anterior to the new birth; nor can repentance and faith, the acts of spiritual life, and *the prerequisites to baptism*, precede that interposition of Almighty grace, which is thus variously described. Dr. Waterland and Dr. Mant make faith and repentance to be *preparatives* to regeneration; but they have not, either from Scripture assertion or the rationale of the subject, made good their point, a point on which their whole system depends. Indeed, the assumption is contrary both to Scripture and to reason; for he that believeth, and he that doth righteousness, are born of God; and as these are acts of spiritual life, that life must precede its own proper acts.

direct and influence all its members, which do not resist and refuse his conduct. This is *baptismal regeneration*." Afterwards, under his next division, the Bishop proceeds to distinguish between this baptismal regeneration and spiritual regeneration, as called in his text *the renewing of the Holy Ghost*.

In his fourth division, in which he shows that *the washing of regeneration*, or baptism, may be separated from *the renewing of the Holy Ghost*, or spiritual regeneration, he says (I quote the passage, because it sheds light on the language adopted by our Church), "It is the way of the Scriptures to speak to and of the visible members of the church of Christ, under such appellations and expressions as may seem at first hearing to imply that they are all truly righteous or holy persons. Thus the Apostles style those to whom they write in general, *saints**; speak of them as *sanctified in Christ Jesus, chosen of God, buried with Christ in baptism, risen again with him from the dead, sitting with him in heavenly places*: and particularly St. Paul says, *They were saved by the washing of regeneration,*

* "Sed in id nunc est inquirendum diligentius, qua ratione *liberi fidelium SANCTI* dicantur ab Apostolo, I Cor. vii. 14. Ubi primo observari cupimus, non id velle Apostolum, liberos omnes, qui ex credentibus et sanctis nascuntur, *vere participes esse Spiritus Sancti*, et per eum inseri corpori ecclesie: neque enim ulla fidelibus parentibus facta hujus prerogativæ promissio est. Quin imo omni die contrarium docet eventus." *Vitring. Obs. Sacr.* vol. i. p. 331.

&c. The reason of which is, that they were visibly, by obligation and profession, all this; which was thus represented to them, the more effectually to stir them up and engage them to live according to their profession and obligation. But yet it is too evident from divers passages in their writings, and experience has confirmed to us the same thing, that, both in their times and ever since, there have been many who have enjoyed *the washing of regeneration*, whose tempers and manners have demonstrated that they were not *renewed by the Holy Ghost*. Simon Magus was a notorious instance to this purpose, who, though the text tells us that he believed*, yet was soon after told by St. Peter, that he had *neither part nor lot in the matter* (namely, the gift of the Holy Ghost), forasmuch as *his heart was not right in the sight of God*; and that he perceived he was *in the gall of bitterness and the bond of iniquity*. Acts, viii. 13, 21, 23. I take it for granted that I need not insist on any proof of this matter; but only further observe, that *baptismal regeneration*, when separated from *the renewing of the Holy Ghost*, must necessarily be ineffectual to the salvation of men's souls. St. Paul, in my text (Tit. iii. 4—7), joins them together, as concurring in the work of our

* His faith must be distinguished from that "which worketh by love," and which is the effect of spiritual regeneration; a distinction which both the Scriptures and our Church authorize us to make. See *the Homily of Faith*.

salvation; and our Saviour, in the place before cited, makes the being *born of the Spirit*, as well as *of water*, necessary to *the entering into the kingdom of God*. St. Peter, in like manner, when he mentions *baptism*, as saving us, adds, to prevent all mistake, *not the putting away the filth of the flesh* (not that merely), *but the answer of a good conscience towards God*; 1 Pet. iii. 21. That also is necessary to salvation; namely, when the baptised person's heart, and consequently his life, agree with his profession and obligation. What St. Paul says of the Jews, may be repeated with respect to Christians also, with a little variation of the words; *He is not a Christian who is one outwardly, neither is that regeneration* (namely, such as will be effectual to salvation) *which is outward in the flesh: but he is a Christian who is one inwardly, and regeneration is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God*. Rom. ii. 28, 29. Many of those who were not only baptised in the name of Christ, but also received many excellent gifts from him, and by virtue thereof *prophesied*, and *had done* many wonderful works, yet will be rejected by him at the last day, for having been workers of iniquity." Matt. vii. 22, 23*.

Such were the sentiments of Bishop Bradford; and such also not long since, and for a period during which seven editions of the Bishop's

* I NEVER knew you," ἑδέποτε, never, at any time.

sermon were printed and sold, were the sentiments of the venerable Society for promoting Christian Knowledge, who have characterized this sermon in the edition printed no longer ago than 1811, as *judicious* and *scriptural*, and have recommended it *for settling the mind on the subject of baptismal and spiritual regeneration*. Such was the explanation given by Bishop Bradford, and adopted by them, of the expressions used in our baptismal service, that they refer to a baptismal regeneration not necessarily connected with spiritual regeneration. The fact which Dr. Mant has stated, p. 14, did not “convince” the Bishop or the Society, “that it is by baptism, in the judgment of the Church of England, that a man is born of water *and of the Spirit*.” In these sentiments, and in this explanation of the Bishop, I concur; and if I therein err, I err in the company of Bishop Bradford, and in that of the venerable Society for promoting Christian Knowledge.

Bishop Burnet’s language on the subject is to the same effect. He observes that “It is a very natural distinction to say, that the outward effects of baptism follow it, as outwardly performed; but that the inward effects follow upon the inward acts.”

As Dr. Mant has referred to Bishop Hopkins with some disapprobation, it is right that this excellent prelate should speak for himself. I shall therefore transcribe his own words on the

subject from his “DOCTRINE OF THE TWO SACRAMENTS.” The text of his first sermon, “ON BAPTISM,” is Eph. v. 26, *That he might sanctify and cleanse it with the washing of water by the word.* After showing that this ordinance is appointed by Christ for our sanctification, and after having distinguished dedication into two kinds, the one *external*, by which no change is wrought in the nature of the thing dedicated, but only a change in the relation and propriety of it; and the other *internal*, wrought by God himself, when the Holy Ghost, by his effectual operation, endows men with those habits which enable them to do him service; he adds, “there is also a twofold sanctification. There is an external, relative, or ecclesiastical sanctification; which is nothing else but the devoting or giving up of a thing or person unto God, by those who have a power so to do. There is an internal, real, and spiritual sanctification; and, in this sense, a man is said to be sanctified, when the Holy Ghost doth infuse into his soul the habits of divine grace, and maketh him partaker of the divine nature, whereby he is inwardly qualified to glorify God in a holy life.”

The Bishop then proceeds to apply this distinction to baptism, and to show how it is that baptism doth sanctify. In doing this he lays down these three following propositions:

I. *Baptism is the immediate means of our external and relative sanctification unto God.*

“ By this holy sacrament, all that are partakers of it are dedicated and separated unto Him.

“ There are, if I may so express it, but two regiments of men : the one is of the world ; the other is of the church. And in one of these all mankind are listed and do march. The great captain and commander of the world is the devil, who is therefore called the prince and the god of this world : but the great Captain of the church is the Lord Jesus Christ ; called, therefore, *the Captain of our salvation*, Heb. ii. 10 ; so that all who belong not unto the church of Christ are of the world, and march under Satan’s ensign and banner : and all who are not of the world, but are taken out of it, belong unto the church, and are listed under Jesus Christ, as his soldiers and servants.

“ This church of Christ may be considered either as visible or invisible. The visible church of Christ on earth is a sort of people, who profess the name of Christ and own his doctrine ; joining together in a holy society and communion of worship, where it can be enjoyed. The invisible church of Christ on earth is a number of true believers, who have internal and invisible communion with Jesus Christ, by their faith and his Spirit. The visible church is of a much larger extent than the invisible ; for it comprehends hypocrites, and too many ungodly persons : yea, all those who have given up their names unto Christ, and make a visible profession of

his doctrine, though by their lives and practices they deny it. And, therefore, the church, which is frequently in Scripture called *the kingdom of heaven*, is compared to *a net, cast into the sea, gathering of every kind of fish*, both good and bad: Matt. xiii. 47. Both sorts are embraced in the bosom of this net; and no separation can ordinarily be made, until it be drawn ashore at the day of judgment: and then the good shall be gathered into vessels, and the bad cast away; as it is there expressed. Again, the visible church is compared to *a floor*, wherein there is both *chaff* and *wheat*, Luke, iii. 17; and these will be mixed together, till the last determining and fanning day; and then shall the wheat be gathered into the garner, and the chaff burnt up with unquenchable fire.

“The world, out of which this church of Christ is taken, is the whole company of those persons who belong unto the devil, the god of this world.

“And this *ecclesia malignantium*, this Satanical church, may likewise be either visible or invisible, as the church of Christ is. That which is visibly such, are all such who make no profession of the faith of Christ, nor own his doctrine and religion, without which there is no salvation attainable: so that they do visibly belong to the church and kingdom of Satan, who are either trained up in heathenish idolatry, Mahometan stupidity, or Jewish obstinacy; or else

those who revolt from the Christian religion, and embrace any of these. Those who are of the world, but yet more invisibly, are all such persons, who, though they make a profession of the name and doctrine of Christ, yet, through hypocrisy or other sins, reject that Christ whom they profess; denying him in their works, whom they own in their words; maintaining no vital or spiritual communion with him.

“ From this distinction it follows :

“ 1. That all that are of the visible church of Christ Jesus, are taken out of the world ; so that it may be truly said of them that they are not of the world.

“ I cannot, indeed, deny but too many, yea, possibly the major part of the church visible of Jesus Christ, may still appertain invisibly to the kingdom of the devil, which is the world, &c.

“ 2. Hence it follows, that all those who are members of the visible church, may truly be called saints, and members of Christ, and the children and people of God ; because, by being taken into the church, they are taken out of the world ; and so become God’s portion and the lot of his inheritance.”

The Bishop proceeds to prove, by a variety of passages, that, both in the Old and New Testament, “ sanctification and holiness are ascribed to those who were never otherwise sanctified than by their external separation from

the world, and profession of the doctrine of Christ." He then adds :

" 3. But to bring this matter home to our present subject of baptism : from all this it evidently follows, that those who are baptised may, in this ecclesiastical and relative sense, be truly called saints, the children of God, and members of Christ ; and, thereupon, inheritors of the kingdom of heaven.

" Doubtless, so far forth baptism is a means of sanctification, as it is the solemn admission of persons into the visible church ; as it separates them from the world, and all false religions in it, and brings them out of the visible kingdom of the devil into the visible kingdom of Jesus Christ. For if all that are admitted into the visible church, are thereby, as I have proved to you, dignified with the title of saints and the children of God ; then, by baptism, which is the solemn way of admitting them into the church, they may, with very good reason, be said to be made saints, the children of God, and members of Christ. But this is only a relative sanctity, not a real : and many such saints and sanctified men there are, who shall never enter into heaven ; but, by their wicked lives, forfeit and lose that blessed inheritance, to which they were called. Many there are who are saints, by their separation from Paganism and Judaism into fellowship with the visible church ; but they are not saints by their separation from

wicked and ungodly men into a spiritual fellowship with Christ. And yet to such saints as these all the ordinances of the church are due, till, for their notorious wickedness, they be cut off from that body, by the due execution of the sentence of excommunication. Such a baptismal regeneration as this is, must needs be acknowledged by all that will not wilfully shut their eyes against the clear evidence of Scripture, from which I have before brought plentiful proofs to confirm it. Yet let me add one more: and that shall be Gal. iii. 26, 27, *Ye are all the children of God by faith in Christ Jesus: i. e.* by believing and professing his doctrine: *For as many of you, saith the Apostle, as have been baptised into Christ, i. e.* baptised into the religion of Christ, and, in his name, *have put on Christ, i. e.* have professed him, and thereby put upon yourselves his name, being called Christians: and this putting on of Christ in baptism, the Apostle makes a ground to assert them to be *all the children of God.* But still it must be remembered, that this sanctification, regeneration, and adoption, conferred upon us at our admission into the visible church, is external and ecclesiastical: and though it alone will suffice to the salvation of infants, because they are thereby as holy as their state can make them capable of; yet it will not suffice to the salvation of grown and adult persons, if they contradict it by the course of a wicked life: for our

Saviour hath told us, that *the children of the kingdom shall themselves, many of them, be cast into outer darkness.* Matt. viii. 12.

“ And thus much for the first proposition, that baptism is a means of our external and relative sanctification unto God; because by it we are separated from the visible kingdom of the devil, and brought into the visible kingdom of Christ, and are devoted by vow and covenant unto the service of God.

II. Another position is this, that *baptism is not so the means of an internal and real sanctification, as if all to whom it is administered, were thereby spiritually renewed, and made partakers of the Holy Ghost in his saving graces.*

“ Though an external and ecclesiastical sanctification be effected by baptism, *ex opere operato*, by the mere administration of that holy sacrament; yet so is not an internal and habitual sanctification: and that, whether we respect adult persons or infants.

“ 1. For adult persons, we have a famous and uncontrollable instance in the baptism of Simon Magus, who *believed* upon the preaching of the Gospel (for so it is said, Acts, viii. 13); and upon the profession of faith in Jesus Christ was admitted to the holy ordinance of baptism, Yet, ver. 23, St. Peter tells him, that he was still *in the gall of bitterness and in the bond of iniquity*; in the same state of sin and misery, and as much

a blackmoor when he came out of the laver, as he was before he entered into it.

“ 2. For infants, it is not easy to be conceived what inward work can, in an ordinary manner, pass upon them.

“ And to feign an extraordinary and miraculous work there is no necessity, since their salvation may be safe without it. What the miraculous grace of God is able to do, is not fit to be disputed. But, surely, we have very little reason to think that there are any real habits of grace infused into the souls of infants, since neither are they ordinarily capable of it, nor of exerting any spiritual acts by it. However, baptism was not instituted to any such purpose, that it should be an instrument of working a real change upon infants: for neither can it work this change by any immediate and proper efficiency, since the washing of the body cannot thus affect the soul, nor infuse any gracious habits into it which itself hath not; neither can it work morally, by way of suasion and argument, because infants have not the use of reason to apprehend any such. Again, if this baptismal regeneration be real, by the infusion of habitual grace, how comes it to pass that the greater part of those who have received it, lead profane and unholy lives, and too, too many perish in their sins? They who have the seed of God in them shall never sin unto death; and the perseverance of those who are inwardly and

effectually sanctified, is safe and certain: for, surely, true grace is saving, and true and saving grace is the effect of our election unto eternal life; for *whom he did predestinate, them he also called*, Rom. viii. 20. And, therefore, I judge it unsound doctrine to affirm that baptism doth confer real sanctification upon all infants, as well as upon some adult persons, who are made partakers of it.

“ But here may some say, ‘ If baptism doth not confer a real and internal regeneration on infants who partake thereof, how then is it that the Church hath appointed a prayer in the office of baptism, wherein we bless God that it hath pleased him to regenerate the baptised infant with his Holy Spirit?’

“ To this I answer, that the baptismal regeneration of infants is external and ecclesiastical. They are regenerated as they are incorporated into the church of Christ: for, this is called *regeneration*, Mat. xix. 28. *Ye, which have followed me in the regeneration - - - shall sit upon twelve thrones, judging the twelve tribes of Israel*: where, though some read the words otherwise, *in the regeneration ye shall sit upon twelve thrones*, meaning thereby the day of judgment and the last renewing of all things; yet I see no enforcing necessity to alter the common and usual reading, *ye which have followed me in the regeneration*, i. e. in planting my church, which is the renewing of the world. And, therefore, the Apostle,

2 Cor. v. 17, saying, that *old things are passed away - - - all things are become new*, is thought to allude unto the prophet Isaiah, lxv. 17, *Behold, I create new heavens, and a new earth: and the former shall not be remembered*. And this state of the Gospel was, by the Jews, frequently called "the world to come:" and so, likewise, it is called by the Apostle, Heb. ii. 5. *Unto the angels hath he not put in subjection the world to come, whereof we speak*.

"To be admitted, therefore, by baptism into the church of Christ is to be admitted into the state of regeneration, or the renewing of all things, called therefore *the washing of regeneration*, Tit. iii. 5.

"But how then are infants said, in baptism, to be regenerated by the Holy Spirit, if he doth not inwardly sanctify them in and by that ordinance?"

"I answer: Because the whole œconomy and dispensation of the kingdom of Christ is managed by the Spirit of Christ: so that those who are internally sanctified, are regenerated by his effectual operation; and those who are only externally sanctified, are regenerated by his public institution. Infants, therefore, are in baptism regenerated by the Holy Ghost, because the Holy Spirit of God appoints this ordinance to receive them into the visible church, which is the regenerated part and state of the world."

The two remaining positions which the Bishop has laid down, are,

“ III. *That baptism is not so the means of sanctification, as if none would be internally and really sanctified, who are necessarily deprived of that holy ordinance.*

“ IV. *That baptism is an ordinary means appointed by Christ, for the real and effectual sanctification of his church.*”

I have transcribed this long extract from this excellent prelate, in order that the reader may judge for himself, whether there be any appearance of that confusion of ideas which Dr. Mant has ascribed to his Lordship's views. I am unable to discern the least.

That the interpretation which has been assigned by the prelates who have just been quoted, to our baptismal offices, is the true interpretation, is, in my judgment, fully confirmed by a collation of these with the other offices. This mode of ascertaining the meaning of the compilers of our Liturgy is natural and unexceptionable. It has been, in part, adopted by Dr. Mant; but he has not taken all the offices which bear upon the subject into his review, and the effect on his mind has been directly opposite to that which has been produced on mine. For it appears to me, that if the Church is supposed, from the language she uses, to state a necessary connexion between baptism and internal regeneration, she must also be supposed, from similar

language, to state a necessary connexion in all similar cases which occur; between confirmation and growth in grace, in her “order of confirmation;” between matrimony and grace, in her “form for the solemnization of matrimony;” between child-bearing and trust in God, in her office for “the churching of women;” between the eucharist and true repentance, faith, &c. in her communion service; and between death and glory in her burial office. In each of these offices some limitation is as much necessary as in the baptismal; for Dr. Mant himself will not deny that some baptised persons who come to be confirmed, to be married, to return thanks after child-bearing, and to the Lord’s table, and also some who are brought to be buried, have forfeited the grace of baptism, so that all are not alike to be considered as “faithful and beloved,” though we use the same language with respect to all.

But there is one of our offices in particular not referred to by Dr. Mant, which appears to me to be conclusive as to the sense in which our Reformers have used the word regeneration in the baptismal offices; and that is the office for “the ordering of priests.” The Bishop is therein directed to address the candidates for the priesthood, saying, “*Receive the Holy Ghost,*” &c. adopting the same authoritative words which “the great Bishop of Souls” used in ordaining his Apostles. The use of these words by our

bishops was objected to by the Puritans, because they did not understand the intention of our Reformers in the adoption of them. Their objection was founded on a similar supposition respecting them to that which Dr. Mant makes respecting the baptismal service, viz. that inward spiritual grace is intended by "*the Holy Ghost.*" But let us inquire what our Lord meant when he thus addressed his Apostles, and we shall justify our Church in retaining the same form in her ordinations. He did not mean the communication of regenerating grace; for this the Apostles had before received. He did not mean the communication of internal qualifications for the work of the ministry; for they were not bestowed till more than forty days after this transaction, on the day of Pentecost. What then did he mean? He meant, doubtless, as the judicious Hooker, in his Ecclesiastical Polity, has ably proved, the outward authority of the ministry, the commission which was to be transmitted by his ministers in succession from one to another down to the end of time*. This commission

* Eccles. Polity, l. v. § 77. This commission is in the Apostolic Epistles called *χάρις & χάρισμα*. See 1 Tim. iv. 14. Gal. ii. 9. Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11. Bishop Hopkins, in his Exposition of the Fifth Commandment, says, "This office" (viz. that of the ministry) "is by our Saviour himself called the Holy Ghost; and ordination, how harsh soever the phrase may seem to be, is a giving of the Holy Ghost; not, indeed, either in the gifts or graces of it (which were afterwards plentifully

the bishops of our church transmit when they say, "Receive the Holy Ghost." It cannot be supposed that a bishop, whether popish or protestant, whether himself a partaker of divine influence or not, has the power of conveying internal qualifications, in gifts or grace, for the work of the ministry, to all candidates for ordination, whatever be the state of heart, or moral character, of such candidates. Indeed, the words which follow the authoritative grant plainly show what is intended by it. The whole commission runs thus: "Receive the Holy Ghost for the office and work of a priest now committed unto thee by the imposition of our hands. Whosoever sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost."

Now, if the outward commission for the ministry, irrespective of any inward qualifications, be called by our Lord, and also in the ordination service of our Church, *the Holy Ghost*, because it is his prerogative to do that efficiently, which his ministers the bishops do instrumentally, we

bestowed on them on the day of Pentecost), but only authority to execute the ministerial function. Consult John, xx. 22, 23: *When he had said this, he breathed on them, and said, Receive ye the Holy Ghost: which Holy Ghost I take to be nothing else but their solemn mission to the ministry, &c. &c.*"

may apply a similar rule of interpretation to our baptismal service; nay, in order rightly to understand the language of the Church, we must apply it. Baptismal regeneration is admission into the visible church, and may, or may not, be accompanied with the renewing of the Holy Ghost; as a reception of the apostolic commission, called "the Holy Ghost," is admission to the ministerial office, and may, or may not, be accompanied with those internal qualifications of the heart, which are essential to the faithful execution of it. In this sense I conceive that the word "regeneration" is used Mat. xix. 28; and that it corresponds with a phrase common among the Jews, viz. "the new age," or Gospel dispensation, called by the Apostle, Heb. ii. 5, "the world to come."

But I pass on to further points of consideration. In the service for adult baptism, the saving effect of that sacrament is suspended on repentance and faith. The exhortation used on such an occasion is in these words: "Doubt ye not, therefore, but earnestly believe that God will favourably receive these present persons, *truly repenting and coming unto him by faith*; that he will grant them, &c." The service is, therefore, conditional, as to its internal and saving benefits. And there is no reason to suppose that the two services, that for infant and that for adult baptism, differ from each other in this most important respect, viz. that the one is uncondi-

tional and the other conditional. Indeed, the reverse is manifest from the doctrine of the Catechism; in which, after the prerequisites to a beneficial participation of baptism, repentance and faith, have been stated, the following question and answer occur: *Why then are infants baptised, when, by reason of their tender age, they cannot perform them?—Because they promise them both by their sureties, which promise when they come to age, themselves are bound to perform.* But suppose that they do not perform them? Then surely no saving benefit follows from “the laver of regeneration.” Adults, baptised in the character of penitent believers, are said, in the thanksgiving after the baptism, to be “regenerate and grafted into the body of Christ’s church,” the same words being used concerning them, which are used concerning infants. Is it possible that this can be any other language than the proper and natural one of charitable hope*?

* “Ego itaque censeo, simpliciter et absque circuitu dici posse, infantes et minores, sicut parentibus verè in Christum credentibus, quamdiu rationis suæ administrandæ incapaces sunt, in parentibus suis, vel in ecclesia credentium, in cujus communione parentes ipsorum hactenus vixerunt, censeri, atque adeo jure de iis PRÆSUMI, *quamdiu contrarium non liquet*, eos divinæ gratiæ consortes, et inter membra mystici corporis Christi *reputandos* esse. Quod si admittatur: quis iis negabit sacramentum gratiæ, quo communioni sanctorum initiuntur, modo id sacramentum illius sit naturæ, ut illius recipiendi capaces sint? Cujus sanè naturæ est baptismus.”
Vitring. Obs. Sacr. tom. i. p. 325.

The language of the confirmation office, and that of the collect for Christmas-Day, may be understood in the same manner. The Church charitably supposes that those who come voluntarily to take on themselves their baptismal vows, and who declare in the house of God on so solemn an occasion that they do so, and this after instruction and examination by their minister, are savingly regenerated by the Holy Spirit, and, consequently, have received the forgiveness of all their sins. I know not how her confirmation office could with any propriety avoid such a presumption. And she teaches her members, in her collect for Christmas-Day, to acknowledge with thankfulness the grace she supposes them to have received, and to make it the ground of supplication for further blessings. In like manner she puts into the mouths of all her worshippers the language of penitence in the confession, and that of faith in the creed; yet every minister in her communion must know, if he be at all conversant with the spiritual state of his parish, or even from cursory observation, that there are some impenitent and unbelieving persons in his congregation. The guilt of using language which accords not with the feelings of the heart, lies not with the Church, but with the persons who so use it. The Society for promoting Christian Knowledge, in their former editions of the Directions for a devout Behaviour in public Worship, prefixed to their Prayer-books, called

the Collect for Christmas-Day, “a prayer for regeneration.” I conceive that its title, in its present altered form *, expresses the meaning of the compilers of our service. But whilst I say this, I am far from thinking that much may not fairly be said, to prove that the petition of the collect in question is prospective. Similar constructions occur in our services, where a prospective sense is necessary. “Graciously hear us - - - that we thy servants, *being hurt by no persecutions*, may evermore give thanks unto thee.” Prayer against persecution.—“Grant that thy Church, *being always preserved from false apostles*, may be ordered and guided by faithful and true pastors.” Collect for St. Matthias’s day.—“O send thy word of command to rebuke the raging winds and the roaring sea; that we, *being delivered from this distress*, may live to serve thee.” Prayer to be used in storms at sea.

But to pass by this, the Collect for the Circumcision appears to me to be a prayer for that *death unto sin and new birth unto righteousness*, that regeneration of the Holy Spirit, which,

* In the edition of the Directions of 1812, it stands thus, “Renovation, a Prayer for it.” It is important to notice, that the Society for promoting Christian Knowledge are thus changing the language of their tracts on *essential points of divinity*; a matter of very grave consequence. See Appendix, last No.—See Practical Essays on the Liturgy, vol. i. p. 364, &c.

as I am now contending, our Church does not consider as *invariably* bestowed in baptism. "Grant us the true *circumcision of the Spirit*, that, our hearts and all our members being *mortified from all worldly and carnal lusts*, we may in all things obey thy blessed will." Surely this petition is a prayer for that *inward and spiritual grace*, of which *baptism* is the sign and seal, under the New Testament, as *circumcision* was under the Old*.

The language of our Homilies, to which we next proceed, is decidedly such as to discountenance the position of Dr. Mant.

Observe the manner in which divine life in the soul is described: "Faith maketh us to please God, to live with God, and *to be the children of God*. Faith giveth *life* to the soul; and they be as much *dead* to God that lack faith, as they be to the world whose bodies lack souls." P. 29 and 38, Oxford edition, 1810.

Mark, again, how the ungodly and the righteous are delineated. "Alas, thinketh this *carnal man*, shall I now depart for ever from all my honours, &c. But (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no, nor yet they all together, that can make a *true Christian man* afraid to die (who is the very member of Christ, the temple of the Holy Ghost, the son of God, and

* See Christian Observer, Nov. 1815.

the very inheritor of the everlasting kingdom of heaven)." P. 74; 76. Let the reader ask himself, whether both *the carnal* and *the true Christian man*, here described, are not supposed to have been *equally baptised*. The inference is, I think, obvious.

Notice, in the next place, the manner in which Christians are exhorted to good works. "The life which we live in this world, good Christian people, is of the free benefit of God lent us, yet not to use it at our pleasure, after our own fleshly will, but to trade over the same in those works which are beseeming them that are become *new creatures* in Christ. These works the Apostle calleth good works, saying, We are God's workmanship, created in Christ Jesus to good works, which God hath ordained, that we should walk in them." P. 202. Is there any reference to baptism in this passage; and yet what is this new creation, but regeneration?

On the sacraments our Church thus speaks: "To know what the sacraments be, St. Augustine teacheth us; writing to Bonifacius on the baptism of infants, he saith, If sacraments had not *a certain similitude* of those things whereof they be sacraments, they should be no sacraments at all. And of this similitude they do, for the most part, *receive the names of the self-same thing they signify*. By these words of St. Augustine it appeareth, that he alloweth the common description of a sacrament, which is,

that it is a visible sign of an invisible grace; that is to say, that *setteth out to the eyes*, and *other outward senses*, the *inward* working of God's free mercy, and doth, as it were, *seal* in our hearts the promises of God. And so was circumcision a sacrament, which *preached unto the outward senses* the inward cutting away of the foreskin of the heart, and *sealed* and made sure in the hearts of the circumcised the promise of God, touching the promised seed that they looked for. To administer a sacrament is by the outward word and element to *preach* to the receiver the inward and invisible grace of God." P. 296, 297, 300. The fair deductions from such language are surely unavoidable.

The effects of our Saviour's birth are thus admirably set forth: "But after he was once come down from heaven, and had taken our frail nature upon him, he made *all them that would receive him truly and believe his word*, good trees and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. St. Paul to Timothy*, the third chapter, We were, saith he, in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, malicious-

* It should be, Titus.

ness, and so forth. But after the loving kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy he saved us by *the fountain of the new birth*, and by the renewing of the Holy Ghost, which he poured on us abundantly, that we being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood*." P. 344 and 345.

Again, in the Sermon on the Resurrection, we have these words: "If these, and such other heavenly virtues, ye evince in the residue of your life, *ye shall show plainly that ye be risen with Christ, and that ye be the heavenly children of your Father* which is in heaven; from whom, as from the giver, cometh these graces and gifts." P. 372.

Once more: "St. Paul testifieth that, although the people were partakers of the sacraments under Moses, yet for that some of them were still worshippers of images, &c. God overthrew them in the wilderness; and that for our example; that is, that we Christians should take heed *we resort unto our sacraments with holiness of life, not trusting in the outward receiving*

* This quotation is nearly according to the Old Bible translation. In the edition by the Queen's printer, 1599, there is this annotation on the passage: "He confirmeth againe the former exhortation by propounding the free benefit of our regeneration, *the pledge whereof is our baptisme.*"

of them, and infected with corrupt and uncharitable manners." P. 381.

But not to multiply quotations, let the preceding extracts be connected with the following language of the Homily concerning the Coming of the Holy Ghost: "But where the Holy Ghost worketh, there nothing is impossible, as may further also appear by the *inward* regeneration and sanctification of mankind. When Christ said to Nicodemus, Unless a man be born anew, of water and of the Spirit, he cannot enter into the kingdom of God, he was greatly amazed in his mind, and began to reason with Christ, demanding how a man may be born when he is old? Can he enter, saith he, into his mother's womb again, and so be born anew? Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true? whereas, otherwise, if he had known the great power of the Holy Ghost in this behalf, that it is he which *inwardly* worketh the regeneration and new birth of mankind, he would never have marvelled at Christ's words, but would rather take occasion thereby to praise and glorify God. For, as there are three several and sundry Persons in the Deity, so have they three several and sundry offices proper unto each of them: the Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate

rate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the *secret and mighty working of God's Holy Spirit, which is within us*. For it is the Holy Ghost, and no other thing, that doth *quicken* the minds of men, stirring up good and godly motions in their hearts: That which is born of the flesh, saith Christ, is flesh, and that which is born of the Spirit is spirit. As who should say, Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motions, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us *new men* in Christ Jesus. Such is the power of the Holy Ghost to *regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men that they were before*. Neither doth he think it sufficient inwardly to work *the spiritual and new birth of man*, unless he do also dwell and abide in them." P. 285, and 290. Is there any thing here said of baptism as the exclusive means of regeneration? Is not the new birth described as consisting in the Holy Spirit's quickening, stirring up, &c. the minds of men, and as issuing afterwards in his dwelling in them? Does not Dr. Mant's hypothesis tend to controvert and over-

throw all the meaning and force of the varied and determinate language of our Homilies in the above extracts?

Having thus made a sufficient appeal, as I conceive, to the Articles, Liturgy, and Homilies of our Church, in reference to the point at issue, I cannot help adding, that it appears to me to be more than unkind in Dr. Mant, to charge those who differ from him on this subject with HERESY, the highest ecclesiastical crime which can perhaps be committed*. In bringing this charge of heresy our author almost *unchurches*, if I may use the term, the Church of England; since, for a long succession of years, her archbishops, bishops, and clergy, as members of the Society for promoting Christian Knowledge, have joined in this heresy, by the publication and circulation of Bishop Bradford's sermon; and are still circulating numerous books and tracts, containing statements in direct opposition to the new dogmas of Dr. Mant†. And it will hereafter appear, that her reformers and a succession of prelates, before as well as after the origin of that Society, have been involved in the same guilt. The case which our author has stated, p. 49, 50, makes as strongly against that Society, and all our prelates, who have been its members, as against the Methodists, or "the self-denominated evangelical clergy."

In considering Dr. Mant's references to the

* Titus, iii. 10.

† See Appendix, last division.

Articles of our Church, which constitute our standard of doctrine as churchmen, let the reader remember that the question at issue is, whether BAPTISM, *the outward visible sign of an inward spiritual grace*; and that grace, which is REGENERATION, *or a death unto sin and a new birth unto righteousness*; be ever SEPARATED from each other; and he will, I think, perceive how little those references are in favour of Dr. Mant's assertion. In reviewing also the quotations from Scripture, which our author has made, and on which he has reasoned, the point at issue should be kept distinctly in view. The question is not, whether baptism be an outward visible sign or seal of an inward spiritual grace; on this there is no dispute; but, whether that inward spiritual grace, which is "a death unto sin and a new birth unto righteousness," always accompany the external rite, and be never communicated independently of that rite. Perhaps the reader will think, on a close examination, that Dr. Mant's texts do not settle the point in his favour.

It should also be remembered, that the Prayer Book, consisting of the Liturgy and Articles, is to be taken as a whole, one part explaining another. Here, as in the Scriptures, we are to "compare spiritual things with spiritual," in order to elicit the true meaning of any part. And, surely, if there be any apparent discrepancy in the different parts, a final refer-

ence is to be made, on points of doctrine, to the Articles which were drawn up for the express purpose of settling differences of opinion, and which are solemnly subscribed by every clergyman, as containing his own creed.

The language used by Bishop Beveridge, which Dr. Mant has quoted, appears to be in unison with his own views; but let the following passages, from the Bishop's Private Thoughts, be duly considered, and it will be found, that though, when treating formally of baptism, he connects regeneration with the administration of it, yet he never intended to teach that spiritual regeneration, the new birth which our Lord speaks of, *invariably* accompanied it.

Art. X. "*I believe, that as God entered into a covenant of grace with us, so hath he signed this covenant to us by a double seal, baptism and the Lord's supper.*"

"As the covenant of works had two sacraments, viz. *the tree of life, and the tree of the knowledge of good and evil*; the first signifying and sealing life and happiness to the performance, the other death and misery to the breach of it: so the covenant of grace was likely sealed with two typical sacraments, circumcision, and the passover; the former was annexed at God's first making his covenant with Abraham's person, the other was added at his fulfilling the promises of it to his seed or posterity, which were therefore styled "*the promised seed.*" But

these being only typical of the true and spiritual sacraments which were afterwards to take place upon the coming of the Meſſiah, there were then, in the fulness of time, two other sacraments, substituted in their stead, viz. baptism and the supper of the Lord. And these sacraments were both correspondent to the types by which they were represented.

“As to the first, viz. circumcision, whether I consider the time of conferring it, or the end of its institution, I find it exactly answers to the sacrament of baptism in both these respects. For, as the children under the law were to be circumcised in their infancy, at eight days old; so are the children under the Gospel to be circumcised in their infancy too. And as the principal thing intended in the rite of circumcision was to initiate or admit the children of the faithful into the Jewish church; so THE CHIEF DESIGN OF BAPTISM NOW, IS TO ADMIT THE CHILDREN OF SUCH AS PROFESS THEMSELVES CHRISTIANS INTO THE CHURCH OF CHRIST. And, for this reason, I believe, that, *as under the Old Testament, children had the grant of covenant-privileges and church-membership*, as really as their parents had; so this grant was not repealed, as is intimated Acts, ii. 39, but further confirmed in the New Testament, in that the Apostle calls the children of believing parents *holy*, 1 Cor. vii. 14; WHICH CANNOT BE UNDERSTOOD OF A REAL AND INHERENT, BUT ONLY OF A RELATIVE AND COVE-

NANTED HOLINESS, by virtue of which, being born of believing parents, themselves are ACCOUNTED in the number of believers, and are, therefore, called *holy children* under the Gospel, *in the same sense that the people of Israel were called 'a holy people' under the law*, Deut. vii. 6, and chap. xiv. 2, 21, as being all within the covenant of grace, which, through the faith of their parents, is thus sealed to them in their baptism. Not that I think it necessary, that all parents should be endued with what we call a saving faith, to entitle their children to their privileges (for then none but the children of such *who have the Spirit of Christ truly implanted in them*, would be qualified to partake of the covenant); but even such who, by an outward historical faith, have taken the name of Christ upon them, are by that means in covenant with God, *and so accounted holy in respect of their profession*, whatever they may be in point of practice. And if they are themselves holy, it follows in course that their children must be so too, they being esteemed as parts of their parents, *till made distinct members in the body of Christ*; or, at least, till they come to the use of their reason, and the improvement of their natural abilities."

Let the following extracts from his Sermons be likewise considered.

"The saints and servants of the Most High are begotten again of him: 'Blessed be the God

‘and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again.’ But how can this be? As Nicodemus said unto our Lord, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?’ John, iii. 4. But our Saviour resolves the doubt, saying, ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.’ Ver. 5. The original word is of the same signification with that in my text; there it is γεννηθεῖς ἄνω, here ἀναγεννήσας, and may be equally rendered either begotten or born; the one necessarily supposing or following upon the other. How this wonderful work is effected, is past our reach to apprehend; we know not how we were formed at first, much less how we are born again; only in general we may observe, that all men, that proceed naturally from the first Adam, are conceived and born in sin, their nature is corrupted and depraved, so that they are prone of themselves to do evil, and unable to do any thing that is truly good; *but when a man BELIEVES in Christ, the second Adam, and so is made a member of his body, he is quickened and animated by his Spirit, which being the principle of a NEW LIFE in him, he thereby becomes a NEW CREATURE, another kind of creature from what he was, and therefore is properly said to be born again - -* This is what the Apostle means, where he saith, ‘If any

‘ man be in Christ, he is a new creature; old things are passed away, behold all things are become new.’ His old false imaginations, unruly passions, and inordinate desires of the things of this world, are all passed and gone; and instead of them, he hath a new set of thoughts and affections, a new sight and sense of God; a new bias upon his mind, so that he is now as much inclined to virtue, as before he was to vice - - -; and all by means of the new spirit that is in him, whereby he is made a **NEW MAN**, which is as different from the old as that is from a beast - - -; and whereas other men are born only of the flesh, *such an one is REGENERATE, or born again of the Spirit*; and so there is the same difference between him and them, as there is between spirit and flesh, according to that remarkable saying of our blessed Saviour, ‘ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.’ John, iii. 6. For every thing being of the same nature with that from whence it proceeds, as they who are born, as all men by nature are, of the flesh, are carnal and sensual, so they are carnal and sensual, like the flesh they are born of; so they who are *born again*, being then *born of the Holy Spirit of God*, they are therefore *made holy and spiritual*, of the same nature with Him from whom they receive their *new birth*.” Bishop Beveridge, Sermon LXXIII. vol. i. p. 609, edit. 1720.

“ By virtue of which mediation he (our Lord and Saviour) sends down his Holy Spirit *upon all that BELIEVE in him*, to REGENERATE or *beget them again*, and make them the children of God.” P. 611.

“ Yet this love hath the Father for all that *believe in his Son Jesus Christ*, for they are *begotten again of God.*” *Id.*

“ Who then would not be of the number of these blessed souls? Who would not be REGENERATE and made a child of God, if he might? *And who may not, if he will?* Blessed be God, we are all as yet *capable* of it: for, now that Christ is risen from the dead and ‘exalted at the right hand of God, to be a Prince and a Saviour, to give repentance and forgiveness of sins,’ if we do but apply ourselves to him, and believe and trust on him for it; his Father will be ours too; he *will beget us again* in his likeness, and admit us into the glorious liberty of his own children.” Page 612.

“ But what it is properly to be the sons of God, is next to be considered. And we need not go far for the understanding of it, having it explained in the words following my text, ‘Being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;’ that is, they are the sons of God, not in a carnal; but in a spiritual sense - - - by SPIRITUAL REGENERATION, through the mighty power and efficacy of the Holy Ghost, *renewing* the spirit of

their minds, and so infusing into them a new principle of life, whereby they become *new creatures* - - -. And all this must be ascribed unto Christ, for it is he who gives this power to become the sons of God, to *those who RECEIVE him*; it is he that gives them that Holy Spirit, whereby they are *REGENERATE and born of God*; as we learn from the Apostle, saying, ‘That the ‘washing of regeneration and the renewing of ‘the Holy Ghost is shed on us abundantly ‘through Jesus Christ.’ Tit. iii. 5, 6. - - -. From all which it appears, that the Holy Spirit of God is given to none but those that believe, and to all that do so, and therefore also because they do so. Hence it is, that, as St. John expressly tells us, ‘Whosoever believeth that Jesus is the ‘Christ, is *born of God*’; because, by his *believing* in Jesus Christ, he receives the Spirit of God, whereby he is *REGENERATE and born again of him*.” Sermon LXXXI. vol. ii. p. 32, 33.

Dr. Mant quotes also the authority of Bishop Jeremy Taylor; with what success, let the following extracts testify.

“The reason of this is a sad condemnation to such persons; they have not yet entertained the Spirit of God, they are in darkness; THEY WERE WASHED IN WATER, BUT WERE NEVER BAPTISED WITH THE SPIRIT; for these things ‘are ‘spiritually discerned.’ They would think the preacher rude if he should say, they are not Christians, they are not within the covenant of

the Gospel: but it is certain that the spirit of manifestation is not yet upon them; and that is the first effect of the Spirit whereby we can be called sons of God or relatives of Christ. If we do not apprehend and greedily suck in the precepts of this holy discipline, as aptly as merchants do discourse of gain, or farmers of fair harvests, we *have nothing but the name of Christians*; but we are no more such really than mandrakes are men, or sponges are living creatures." Bishop Jeremy Taylor's Sermons, vol. ii. p. 4, edit. 1807.

"If the Holy Ghost be not come upon you, to great purposes of holiness, all *other pretences are vain*, ye are still *in the flesh*, which shall never inherit the kingdom of God." P. 7.

"The great effect of them (the effluxes of the Holy Spirit) is this, that as by the acts of the spirits of darkness, and our own malice, our souls are turned into *flesh* - - -, and animalis homo is the same with carnalis - - -: so, on the other hand, by the grace of God and the promise of the Father, and the influence of the Holy Ghost, our souls - - - are brightened into *spirit*, and transformed into *a new nature* - - -. As soon as the tyrant sin is overcome, and a new heart is put into us - - - instantly we have a new name given unto us, and we are esteemed *a new creation*; and not only changed in manners, but we have *a new nature* within us. - - - The Spirit - - - is a principle infused into us by God, when

we become his children, whereby we live the life of grace, and understand the secrets of the kingdom, and have passions and desires of things beyond and contrary to our natural appetites, enabling us, not only to sobriety, which is the duty of the body; not only to justice, which is the rectitude of the soul; but to such a sanctity as makes us like to God. For so saith the Spirit of God, 'Be ye holy, as I am' - - -, which, because it cannot be a perfection of degrees, it must be - - - in the likeness of *that nature which God hath given us in the new birth* - - - partakers of a divine nature; that is, of this new and godlike nature, given to every person that **SERVES** God, whereby he is sanctified and made the child of God, and framed into the likeness of Christ - - - and it remains upon all good men during their lives, and after their death - - - and by this God's sheep, at the day of judgment, shall be discerned from the goats." P. 24—27.

"The purpose of this discourse is this, that since the Spirit of God is a *new nature* and a *new life* put into us, we are thereby taught and enabled to serve God by a constant course of holy living - - -. It is true there is flesh and blood in every **REGENERATE** man, but they do not both rule; the flesh is left to tempt, but not to prevail. And it were a strange condition if both the *godly* and *ungodly* were captives to sin - - -. And, therefore, whosoever find great

sins to be unavoidable are in a state of *death and reprobation.*" P. 33 and 34.

"The sum is this; an animal man, a man under the law, a carnal man (for, as to this they are all one) is sold under sin, he is a servant of corruption; he falls frequently into the same sin into which he is tempted - - - he lives in the regions of sin, and dies and enters into its portion. But a *spiritual man*, a man that is in a state of grace, who is *born anew of the Spirit*, that is, REGENERATE by the Spirit of Christ, he is led by the Spirit, he lives in the Spirit, he does the work of God cheerfully, habitually, vigorously, &c. &c." P. 36.

It is surely hardly necessary to observe, after the above extracts, that neither Bishop Beveridge nor Bishop J. Taylor considered baptism and regeneration as NECESSARILY connected with each other.

With regard to our author's quotations from our Reformers, Ridley and Latimer, and that from King Edward's Catechism, they do not appear to me to bear upon the question. Let the quotation, for instance, from Bishop Ridley, p. 37, be compared with the XXIXth Article of our Church, and the fallacy of its application in favour of Dr. Mant's hypothesis will be apparent. The episcopal martyr, as cited by Dr. Mant, says, "*As the body is nourished by the bread and wine at the communion, and the soul*

by grace and spirit with the body of Christ; *even so*, in baptism, the body is washed with the visible water, and the soul is cleansed from all filth by the invisible Holy Ghost." This comparison shows, that Bishop Ridley and the other Reformers considered the efficacy of the two sacraments as resting on similar grounds, and that they did not attribute to the one sacrament what they did not attribute to the other also. And it will be remembered that the nourishment of the soul in the Lord's supper depends on the exercise of faith in Christ, and does not necessarily follow from eating and drinking the sacramental elements, as our XXIXth Article, and St. Paul whom it cites, have positively asserted.

Nor, I conceive, are the venerable Latimer's words more to Dr. Mant's purpose. He explains himself when he says, "Now this sacrament of baptism is a thing of great weight; for *it ascertaineth and assureth us that LIKE AS the water washeth the body and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth it from all filth and uncleanness of sins.*" The spiritual effect is attributed to the blood of Christ; and this, as we learn from Scripture, is applied for this purpose BY FAITH. BAPTISM REPRESENTS its efficacy. It is the outward and visible sign of this inward and spiritual grace. Similar are the words of King Edward's Catechism, which Dr.

Mant has also produced: "Baptism doth *represent and set before our eyes*, that we are by the Spirit of Christ new-born and cleansed from sin; that we be members and parts of his church, received into the communion of saints. For water *signifieth* the Spirit." Surely there is nothing in this quotation relative to any necessary connexion of cause and effect between baptism and regeneration.

The sentiments of the *judicious* Hooker on the point at issue appear in the following passage: Eccles. Polity, Book V. Section 57: Sacraments "are not physical, but moral instruments of salvation, duties of service and worship; which, unless we perform as the Author of grace requireth, they are unprofitable: for all receive not the grace of God, which receive the sacraments of his grace." Dr. Mant should have added this passage to that which he has quoted, in order to give a full view of the sentiments entertained by this celebrated divine, whose name and writings are most deservedly held in the highest estimation by the members of the Church of England. This passage is supported by the inference which must necessarily be drawn from the whole tenour of his discourse "*on the certainty and perpetuity of faith in the elect.*" For, if the faith of God's elect cannot wholly and finally fail, then those who live and die in impenitence and unbelief were never partakers of spiritual regeneration, although bap-

tised and grafted into the body of Christ's visible church. "*They which are of God do not sin either in this, or in any thing, any such sin as doth quite extinguish grace,—clean cut them off from Jesus Christ; because the seed of God abideth in them, and doth shield them from receiving any irremediable wound* *."

The view of baptismal regeneration which has been adopted in these pages, corresponds, if I mistake not, with that of all the reformed churches, whether Lutheran or Calvinistic †; the former of which churches is in some measure sanctioned by the venerable Society for promoting Christian Knowledge. At least ministers ordained in the Lutheran church, are employed by that Society in its missionary stations. It seems extraordinary, therefore, that the Society should sanction the brand of heresy affixed by Dr. Mant to an opinion, which, as a branch of the Lutheran creed, is received, and of course inculcated, by their own missionaries in the East Indies.

I agree with Dr. Mant that "baptism and regeneration, the terms which specifically denote the outward visible sign and the inward spiritual grace, appear to have been employed by the early Christians as expressions of the same import." And the reason appears to be this: It

* Hooker, vol. iii, p. 526, Oxford edition.

† See extracts from the *Sylloge Confessionum* in the Appendix I.

was taken for granted that none but regenerate persons would submit to a rite which required a total renunciation of the devil, the world, and the flesh, and which exposed its partakers daily to the risk of spoliation, imprisonment, and death. Besides, in all languages this interchange in the use of the terms which express a sign and the thing signified is common; and it is very frequent in the Holy Scriptures. When our Lord took bread into his hands, and said, "This is my body," he adopted this common and intelligible interchange. Another still more appropriate instance occurs, Acts, i. 5, "Ye shall be *baptised* with the Holy Ghost not many days hence." The Apostles were, doubtless, before regenerate; but they were now to be made partakers of the miraculous gifts of the Spirit: and this participation, without any external washing with water, is called being "*baptised*." And this baptism with miraculous endowments was antecedent, in the case of Cornelius, to the baptism with water, as hath been before observed. The manna, and the water from the rock, are called *spiritual* meat and drink, 1 Cor. x. 1, &c. And thus baptism is called by our Church, "the *mystical* washing away of sin," and the Lord's supper is called "a holy *mystery*." "These sacraments of the Jews," as it is said in the contents of the chapter above referred to, "were types of ours." But with many of those who partook of these outward symbols, "God was

not well pleased." They were in sin, and children of wrath, when they partook of these symbolical benefits ; and remained so afterwards. This the Apostle applies to the sacrament of the Lord's supper, concerning which, he states in the next chapter, that those who partake unworthily, eat and drink damnation to themselves, " not discerning the Lord's body."

But though the early fathers of the Christian church often interchanged the terms baptism and regeneration, no one can have read the quotations produced from them in Bishop Jewel's Defence of his Apology for the Church of England*, without observing that they make the same distinction between *the laver of regeneration, and the renewing of the Holy Ghost*, which Bishop Bradford has stated. The early Christian writers, however, were not always nice in their distinctions, nor accurate in their definitions. They had work of more importance on their hands; and matters of doubtful disputation had not, in their day, divided the church as they have since done. Much laxity of expression is, therefore, to be expected, and will actually be found in their language, on this as well as on other subjects. And, after all, Dr. Mant is right in saying, " that no authority is admissible for the foundation of a doctrine, but that of the Holy Scriptures."

* See a few extracts in the Appendix, No. IX. These might have been greatly multiplied.

It is well known that in the time of the Fathers, who are referred to by Dr. Mant in support of his cause, the rite of baptism was administered but twice in the year *, viz. at Easter and Whitsuntide, which were, therefore, called *dies baptismatum*. But, is it to be supposed that, if the fathers of the Christian church believed baptism to be the exclusive channel of regeneration, and consequently to be essential to salvation, they would, for the sake of any sanctity attached to a particular day or days, have so infrequently administered this ordinance? Does not the fact testify what their view of the subject was? It moreover appears that the Church, in the early periods of it, allowed the postponement of baptism to the age of youth and manhood, which the learned Vitranga has accounted for by the circumstances of danger from persecution in which her members were then placed. Baptism being of an obligatory nature, it was supposed that its obligations would be felt more forcibly, if it were administered in riper years, than if it were administered in infancy; and that, at a period when persecution endangered the fidelity of Christian professors, it was highly important to give it all the influence of which it was capable. The fact of its systematic postponement, whatever was the temporary cause of

* See Bishop Hopkins's Works, vol. ii. p. 426, 7; Pratt's edition.

such postponement, does not favour the assertion, that the primitive church considered baptism and regeneration as inseparable, and both as indispensably necessary to salvation *.

Dr. Mant's sentiments, unless I greatly mistake their nature and tendency, have a most uncharitable aspect. They appear to me to make no provision for the salvation of unbaptised infants, "dying before they commit actual sin;" they leave no "door of hope" open on the subject, but what some have called *the uncovenanted mercy of God*, which mercy, so far as I have observed, has no place either in the Scriptures, or in the doctrines of our Church. The Scriptures declare, "that there is salvation in none other" than in Him who is "given for a covenant of the people;" and with this declaration, the 7th, the 18th, and the 31st Articles of our Church concur. Baptism is a seal of the covenant of grace; but it is not the covenant itself. That covenant existed and was revealed, and sinners were saved under it, for more than two thousand years before either baptism or circumcision was instituted in the church of God.

Now, when it is considered that a very large portion of mankind die in infancy; that multitudes of children, even in Christian countries,

* See Vitr. Observ. vol. i. p. 318. "Rationes vero, ob quas dilatus vulgo baptismus est in veteri ecclesia *ad annos adolescentiæ et juventutis*, peti posse judico ex constitutione ecclesiæ illius temporis, &c."

through the sinful neglect of parents, or the sudden effect of disease, die in an unbaptised state; and that eight hundred and sixteen millions, as it is supposed, of our fellow-creatures are yet involved in Pagan or Mahometan darkness, and, consequently, destitute of Christian ordinances, I know not but that the doctrine which makes baptism not only “generally,” but indispensably necessary to salvation, may leave more to perish than the doctrine which was held by the reformer of Geneva. It is said that “extrêmes meet.” And, certainly, Dr. Mant’s views and those of Calvinism, little as I am sure he intends it, seem to me to approximate in this respect. Indeed the result of Dr. Mant’s position appears to me to be the more awful of the two. The sublapsarian Calvinist supposes none to perish but through their own sins, their impenitency and unbelief. Whereas, if unbaptised infants perish, they perish, it is true, through “the *fault* of the nature of every one that naturally is engendered of the offspring of Adam;” but not on account of voluntary transgression: they perish because Divine Providence prevented, their parents neglected, or the place of their nativity precluded their participation in the sacrament of baptism. I do not mean to say that Dr. Mant has asserted in direct terms the exclusion of unbaptised infants, dying before they commit actual sin, from future happiness; but that this appears to me to be the

result of his doctrine on the subject of baptism. Our author says, p. 24, "It is certain that by being born again, of which our Saviour speaks in such lofty language, something is designed *absolutely necessary* to be attained by those who would enter into the kingdom of God;" and it is the drift of his whole pamphlet, to prove that what he makes *absolutely necessary* to salvation, is "supernatural grace to be conferred *through the instrumentality of water,*" or regeneration *by baptism*, without which, he maintains, there can be no regeneration. If, therefore, our Lord's phrase, "the kingdom of God," in the text of Dr. Mant's sermon, is to be understood *exclusively* in a sense differing from that which it generally bears in our Lord's discourses and parables: viz. if it mean the state of future happiness *, and if regeneration be inseparable from baptism; then I know not how this consequence is to be avoided, that infants, dying without baptism, perish everlastingly. Baptism is, confessedly, necessary to an admission into the visible church; and regeneration to admission to the state of future happiness. But, as a man may be a member of the visible church without being glorified in heaven, or possibly may be glorified in heaven without having been a member of the visible church; so I conceive that a man may be baptised without being regenerated, or regenerated without being baptised.

* Dr. Mant, p. 29 and 31, &c.

My own view of the case of infants who die without baptism, is widely different. I indulge the cheering hope that all such infants will be saved. Indeed I can have no doubt concerning those who are born of Christian parents. The guilt of original sin (called in our XIth Article *The fault of the nature of every one, &c.*) being cancelled by the merit of the death of Christ; and the "corruption" of that nature being abolished by the power of God, at the separation of soul and body, as it is in adult believers, I see no difficulty in the hope I have mentioned, that mercy is extended to all such. I found this hope, not on natural innocence, but on infinite mercy, and the infinite virtue of our Redeemer's blood. The Scriptures have said nothing against it; and our Church, while she maintains the certain salvation of all infants who are baptised and die before they commit actual sin, has determined nothing on the state of those who die unbaptised. She had no positive *data* in the Scriptures on which to found an article of faith, and, therefore, following the rule laid down in her sixth Article, has wisely passed the subject *sub silentio*.

It may be said, that while the reasoning in Dr. Mant's tract refers chiefly to the case of infant baptism, that adopted in these Remarks relates chiefly to adult baptism. The reason of my conduct is obvious; the New Testament affords no instances of pædobaptism on which a

train of argument can be formed. Indeed, very little is said expressly on the subject. It affords, however, references to the corresponding ordinance of infant circumcision, which have not been neglected in these pages; and the Scripture doctrine concerning circumcision furnishes, as I conceive, full evidence, by analogy, on that side of the question which I have advocated. "That was not (the true) circumcision which was outward in the flesh;" but they "are the (true) circumcision which worship God in the Spirit, rejoice in Christ Jesus, *and have no confidence in the flesh* *." Infants are received to baptism on the profession of faith made by one or both of their parents. They are thereby admitted to the privileges of the visible church, and have the promises of God, on their future exercise of repentance and faith, visibly signed and sealed to them. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But I have as yet seen no proof that all baptised infants are made partakers of "a death unto sin and a new birth unto righteousness." I believe that "baptism doth represent unto them their profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us,

* Does not the word "flesh," here and elsewhere, exclude all ritual observances from the confidence of the heart before God?

so should we, who are baptised, die from sin and rise again unto righteousness.”

It will be observed, that I have reversed Dr. Mant's method. He has begun with the Liturgy; and thence proceeded to the Scriptures. Whereas I have begun with the Scriptures, and then have considered the Liturgy of our church. It is hardly necessary to state my reason. The Liturgy and Articles are to be brought to the test of Scripture, and not the Scripture to that of the Liturgy. The latter, though the first of human compositions, and confessedly binding on the consciences of the clergy, is nevertheless of human authority; the former is given by inspiration of God. If the foregoing Remarks have proved that there is no foundation in Scripture for asserting that the inward spiritual grace, in either sacrament, always accompanies the outward visible sign; if, on the contrary, it have appeared that the former sometimes precedes, and sometimes is subsequent to the latter, and that in some instances baptised persons are never regenerated* ; then

* If any *single text of Scripture*, here produced, should prove that baptism and regeneration are separable the one from the other, Dr. Mant's scheme falls to the ground. For (to quote his own words), “A single text of Scripture, properly understood, may serve for the foundation of a doctrine. ‘When there are a multitude of affirmations in Scripture,’ said the learned Reformer Ridley, ‘and where there is but one affirmative, all is one concerning the truth of the matter: for that which any one of the Evangelists spake, in-

some other interpretation of the language adopted by the Church in her baptismal services, than that which Dr. Mant has given, must be found, or the consistency of those services with the Scriptures must be brought into question. If, again, the Church herself, in other parts of her formularies of faith and devotion, be shown to maintain the non-coincidence of baptism and regeneration, we must change Dr. Mant's interpretation, or make the Church inconsistent with herself. Now, conceiving that the concurrence of the Scriptures and of the Church herself, in maintaining that baptism and regeneration may (to use Bishop Bradford's words) "be separated the one from the other," has been proved, I am persuaded that the phraseology adopted in the baptismal services must be considered, and was intended by the compilers of those services to be considered* (as Bishops Bradford and Hopkins have explained it) chiefly to refer to numerous and inestimable indeed, but still external privileges; and to express a charitable hope only as to that inward renovation, of which those privileges are the sign and seal, both with respect to those who, in infancy, are brought by their parents and spon-

'spired by the Holy Ghost, was as true as that which was 'spoken of all.'" P. 30.

* This will be more fully proved in the Appendix, by a production of the private sentiments held by our reformers on the subject.

sors for baptism, and also those who, in adult age, offer themselves for admission to that holy sacrament*.

The reader will have observed, that some of the same texts of Scripture, and the same quotations from the Liturgy and Articles of the Church, are produced both by Dr. Mant and by the author of these Remarks, in support of their respective views on the subject under discussion. On whichever side the truth lies, this circumstance affords evidence of the weakness of the human mind, and of the effect of prejudice on the human heart. Dr. Mant's reasonings and my own will probably affect our respective readers in general according to their preconceived notions on the subject. Surely these considerations strongly enforce the necessity of earnest prayer to Him, whose divine prerogative it is to

* “ Neque dicere juvat scire non posse, an infans crediturus sit, et professioni parentum renunciaturus, quando ad justam pervenerit ætatem: quia neque sciri potest, an adultus qui *se credere* profitetur, vere credat et postmodum fidei suæ renunciaturus sit. Sufficit, nos posse præsumere, infantem non renunciaturum, quia præsumitur suam salutem velle. Sicuti præsumimus, quemque qui se dicit *credere*, *vere* etiam *credere*, quia Deus alia signa nobis non dedit certiora, unde animum proximi cognoscere licet, quam *ex dictis*. Unde illi omnes, qui dicunt, *se credere* et faciunt quæ *credentem* facere par est, a nobis pro membris fœderis interni haberi debent, licet certo sciamus, plurimos eorum ad *fœdus internum* non pertinere.” *Vitring. Obs. Sacr.* vol. i. p. 328.

“bring into the way of truth all such as have erred and are deceived.”

“Thou celestial Truth,
Shine inward, and the mind, through all her powers,
Illumine. There plant eyes. All mists from thence
Purge and disperse.”

I proceed now to the last general division of these Remarks.

III. DR. MANT'S VIEW OF THIS SUBJECT IS, IN MY APPREHENSION, FULL OF DANGER TO THE SOULS OF MEN. It appears to me to be an opiate to “the carnal mind.” Let us suppose a man, arrived at years of maturity, but, through a neglect of his parents, never baptised, though born in a Christian country. He finds it, at length, to be convenient to have his name enrolled in the register of his parish, with a view to take up his civil freedom, and give his vote at an approaching election of a member for Parliament. He is a decent character, so that his moral conduct affords no ground of exception, and he has learned the Church catechism; but his motive in applying for baptism is wholly of a worldly nature. The case is not a supposititious one; it has occurred, with the exception of one circumstance, to the writer of these Remarks. The clergyman, to whom the application is made, is kept in ignorance of its motive, explains to the applicant the nature of the ordi-

nance, warns him on the subject of his motives, and at length admits him to baptism. Neither antecedently, concomitantly, nor subsequently, does any spiritual emotion arise in his bosom. No repentance for his past neglect of God and his soul, no faith in the Lord Jesus, no love of holy obedience is to be found there. Yet this man is to be assured, on Dr. Mant's hypothesis, that he is a *regenerate* person, a partaker of the thing signified in baptism, *a death unto sin and a new birth unto righteousness*. In what sense such a one can be said to be *born again*, I cannot conceive. And I must own my conviction that such a baptised person, though admitted within the pale of "the holy Catholic church," is yet afar off from "the communion of saints." The case which has been stated is, I conceive, in its leading features, of no uncommon occurrence.

But instances of persons baptised in their infancy, and through neglect and bad example, and the prevalence of unmortified corruption co-operating with both, growing up in a total ignorance of Christianity, contempt of its ordinances, want of its faith, and glaring disobedience to its precepts, are still more common. In this Christian country there are multitudes of baptised persons, who discover, at no period of their lives, any other proofs that they have been baptised, than that they can appeal to the register of some parish that they received

in their infancy a Christian name. If these people are to be told, and that by their clergymen from the pulpit, that at that time they were *regenerated* or born of God, that they then became "dead to sin and alive to righteousness;" will they not, though reminded that they have forfeited their baptismal privileges, be in danger of concluding that, as there is no necessity of their being regenerated, their state is still tolerably good, and that the exercise of repentance, at some future time, will rectify all, by replacing them in the possession of their baptismal rights? The awakening consideration to be addressed to such persons is, I conceive, that suggested by our Lord's words, "YE MUST BE BORN AGAIN."

The following representation, made in a paper printed in the Protestant Advocate, entitled, "Popery prepares the Way for Infidelity," is certainly founded in truth. The writer assures us, "Voltaire, and those of his party, were indebted for more than half their success to the corruptions of the national religion, &c. - - - - They saw baptism into a visible church almost universally regarded, *ex cathedrâ*, as identical with a reception into the invisible church, and as entailing, *per se*, a right and title to the privileges and immunities of Christians." If this be true, danger is incurred, not only by individuals, but by our Church itself, from the propagation of a similar doctrine in her commu-

nion. Long may she resist the natural process of internal decay, and the efforts of external violence! My earnest prayer is, "Esto perpetua!"

When the Romish missionaries visited China for the purpose of propagating the Christian religion in that immense region; in order that they might not excite the prejudices of the Chinese against their mission, they kept out of sight the doctrine of a crucified Saviour. They preached Christ as a king, but not as a priest and a sacrifice for sin. Multitudes nominally embraced this pseudo-Christianity, and were baptised. The ministers who performed the office of baptising these converts were regularly ordained, deriving their commission duly from the Apostles. The form in which they baptised was unexceptionable, viz. "in the name of the Father, the Son, and the Holy Ghost;" and they employed that element which, as Dr. Mant contends, is the appointed and exclusive channel of regenerating grace. The Romish missionaries, no doubt, in perfect consistency with their own creed, considered these converts as "regenerated by baptism," not only constituted members of the visible church, but made partakers of God's Holy Spirit, and brought into a state of salvation. But can a Protestant join them in this opinion? Can it be believed among us, that these *Christians in nothing more than the name*, became, by virtue of their baptism, "dead to

sin and new born to righteousness," though they were wholly unacquainted with Him who is the only Saviour of sinners? Were they brought into "a state of salvation," without having even heard of the cross of Christ, the only ground for the hope of salvation? "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby we must be saved." Yet I see not how it can be maintained that these converts were unregenerate after their baptism, if it be "the doctrine of the holy Scriptures that we are by baptism made heirs of salvation."

If regeneration be, inclusively and exclusively, connected with the sacrament of baptism, so that the two things cannot be put asunder; and if regeneration be, as is allowed by all, essential to salvation; and if the officers of the Christian church, whose province it is to administer baptism, be, like other men, free and fallible agents; I know not how the consequence is to be avoided, that God has suspended the salvation of men's souls on the volitions and actions of fallible creatures, not their *own* volitions and actions, but those of others. A fallible man may admit to baptism an impenitent unbelieving candidate, as the history of Chinese proselytism proves; or he may reject, through ignorance or prejudice, a truly penitent believer in Christ. For, had an humble Protestant, whose parents had neglected to bring him in infancy to the baptismal font, applied, before

the Reformation, for baptism to the then authorized ministers of the Church, he would, on an exposition of his reformed creed, have been unquestionably rejected. Surely such a prerogative cannot have been intrusted to "*the will of man.*" The Holy Ghost, God's *free Spirit*, cannot have limited his operations by human actions. "The wind bloweth where it listeth." I believe the power of the keys to be vested in the Church *; but I cannot believe that this power

* Very awful is the high prerogative of the Christian ministry, which is spoken of in the following passages: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Mat. xvi. 19. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John, xx. 22, 23. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved; and he that believeth not, shall be damned." Mark, xv. 15, 16. "All power is given unto me in heaven and in earth: Go ye, therefore, and teach (make disciples of) all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have said unto you: and lo, and I am with you always, even unto the end of the world." Mat. xxviii. 18—20. "As my Father hath sent me, even so send I you." John, xx. 21, 21.

It is unnecessary to prove that the commission given to the Apostles, of which these several passages are only variations, was to be conveyed by them to other persons, in succession, to the end of time; or that an important sense is

includes the communication or refusal of regenerating grace.

to be attached to our Lord's solemn words. The question is, in what sense are they to be understood?

In stating my views of this question, I shall not take into consideration the undoubted right of the Church, in her aggregate capacity, to admit new members into her communion by baptism, and to exclude offending members from it by excommunication; but shall confine myself to the power which is vested by this commission in every one who bears it. And I know not how to convey a better idea of the character of this awful commission, than by a comparison.

Every minister of the church of Christ may be represented as bearing the office of A JUDGE. Now, the power of life and death is not vested in the hands of the delegated judge; but is retained by the prince whose officer he is. It is the office of the judge to expound *the law*; and when the jury have given their verdict on the fact, to pronounce sentence according to law. This sentence is reviewed by the prince, and confirmed or rescinded. Now, in the case before us, the law of the kingdom is the Gospel of Christ, in whom is vested both the legislative and executive power. It is the office of his ministers, acting under his authority, to lay down his law, and to pronounce sentence according to it. We may consider conscience as fulfilling the part of a jury, and giving its verdict according to law, as laid down by the judge. The sentence of absolution or condemnation, as pronounced by the delegated judge, is no further binding than it is according to law; yet is *his* office who is to expound that law, and then to give sentence according to it, of a most awful and responsible nature. The jury is under his direction, and dreadful is the supposition, that ministerial ignorance may mislead the consciences of men in their eternal concerns, or that ministerial carelessness may leave them to form an erroneous judgment concerning their spiritual state.

“ To make the hearts of those sad, whom God has not made

One of the grounds on which the Church of England separated herself from that of Rome,

sad; or to strengthen the hands of the wicked that he should not return from his evil way, by promising him life," is a crime of crimson hue in a commissioned minister of Heaven. "Deliver me from blood-guiltiness, O God, thou God of my salvation!"

This awful office the minister of Christ performs by his public and private ministrations. His public expositions of the Gospel-sanctions are, of course, more general; "God absolveth all them that truly repent, and unfeignedly believe his holy Gospel." But even in these he declares, that *true* repentance and *unfeigned* faith are necessary to salvation; and in distinguishing truth from falsehood, sincerity from hypocrisy, his work demands deep penetration, and an extensive acquaintance with the Scriptures, and with the tortuous windings of the fallen heart. But, in his private intercourse, "both with the sick and the well," his office is still more difficult and awful, because he has the cases of individuals more directly before him. Especially is it so in his official communications with the sick and dying. The crisis for eternity is now arrived, and, before he ventures on the last act of absolution, he has need of discernment, with which nothing but a course of personal spirituality can furnish him. How solemn is the transaction! "Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority, committed to me, I absolve thee (that is, I declare thee absolved) from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

Who is sufficient for these things? Life and death eternal, though not vested in the hands of man, are, nevertheless, connected with the work of the ministry. "We are the savour of life unto life, or of death unto death." Well may the hands tremble which hold the balance of the sanctuary;

was the doctrine held by the latter, of a necessary connexion between the *opus operatum*, in the two sacraments, and grace and salvation; as abundantly appears by the works of Bishop Jewel. Our Reformers perceived the unscriptural and dangerous tendency of this doctrine, and renounced it; and is it probable that they should have retained it in their baptismal services? That the same danger still exists, appears from the irreligious temper and character of the great majority of baptised persons in the Protestant church*.

I can discover no weight in the objection; employed by Dr. Mant, in p. 25 of his tract;

well may the joints of *his* loins be loosed, and his knees smite one against another, who is sent to negotiate with sinners on the subject of salvation, to act as the accredited messenger of God to man on his eternal concerns! Were the solemn nature of our commission more deeply considered, and more fully understood, very different from what they commonly are would be the preparation for the ministry, the feelings of the mind in entering on it, and the manner in which it is executed. "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hand of the presbytery. Meditate upon these things; GIVE THYSELF WHOLLY TO THEM, ἐν τῷ λόγῳ ἡσυχίᾳ, that thy profiting may appear to all. Take heed unto thyself, and to thy doctrine; continue in them: for, *in so doing thou shalt both save thyself and them that hear thee.*" 1 Tim. iv. 13—16.

* The approach of Dr. Mant's arguments to the doctrine of POPERY on the subject of baptism will strike any reader accustomed to look into the Popish controversy.

to that view of baptism and regeneration which I have espoused. "We derive," says he, "a strong probability in behalf of our supposition from this consideration, that if the work of regeneration is not affected by baptism, it is almost impossible for any sober man to say when and by what means it is; and that we are thus left without any other guide than the very questionable criterion of our own feelings to determine whether we are in possession of that which our Saviour has pronounced to be an indispensable requisite of salvation." For, if renewing grace always attend the baptismal washing, still final salvation is suspended, by Dr. Mant as well as by those who differ from him, on perseverance in faith and holiness. But, surely, as repentance, faith, and obedience, are the criterion of a regenerate state, to these a reference may always be made. And it is to these evidences of a state of grace, and not to baptism, that the Scriptures at large, and more especially St. John, throughout his treatise on the subject, in his First Epistle, refer us for proof of the safety of our state towards God and an eternal world.

If "to deny the regenerating influence of baptism" be, as Dr. Mant maintains, p. 34, "to deny its sacramental character; to strip it of that which makes it most valuable; and to reduce it to a mere beggarly element, or form without substance, a body without spirit, a sign without signification;" then to deny a necessary

connexion between taking bread and wine in the Lord's Supper, and "the strengthening and refreshing of our souls by the body and blood of Christ," is to "deny the sacramental character" of that supper, &c. But St. Paul, 1 Cor. ii. 27—29, and our Church, most expressly, in her Twenty-ninth Article, do deny any such necessary connexion. And I cannot see how the importance of the sacraments is, in the smallest degree, lessened, while we say, with Bishop Burnet, that "the outward effects follow them as outwardly performed; but that the inward effects follow on the inward acts." It was so under the former dispensation of divine mercy to mankind. Circumcision and the observance of the passover entitled the Israelites, by divine stipulation, to all the outward privileges of the church of God: a neglect of these was an act of self-excommunication. But the circumcision of the heart, and faith in the true Passover, were essential to communion with the invisible church, and to everlasting salvation.

The questions which Dr. Mant has introduced, p. 43, "Where are we instructed to pray, after baptism, for regeneration? Where was Simon Magus admonished of the necessity of another new birth?" may receive an easy answer. Regeneration being the first infusion of spiritual life, is an act of God, without human co-operation; and therefore it is no wonder if we meet with no exhortations to regenerate our-

selves or others, whether we or they have been already baptised or not. But, let it be remarked, that our Lord, in his conversation with Nicodemus, insisted on the necessity of regeneration, though Nicodemus had been previously circumcised; an ordinance which, answering to baptism, would, on Dr. Mant's plan, imply accompanying regeneration. And it is also to be remembered, that St. John, writing to those whom he styles his "little children," and who had certainly been baptised, states a variety of criteria for the trial of a state of regeneration, all of which, under Dr. Mant's view, are altogether superfluous, since it would have been sufficient to have appealed to the witnesses who were present at the time when the parties were baptised. Nor are we to forget that, after the promise in the Prophet Ezekiel, "A new heart also will I give you, and a new spirit will I put within you," it is solemnly subjoined, "Thus saith the Lord God, I will yet for this be *inquired of* by the house of Israel, to do it unto them." The prayer, likewise, of the royal penitent, is important in this view: "*Create* in me a clean heart, O God! and *renew* a right spirit within me." Nor can such language as the following be considered as any thing else than EXHORTATIONS to seek that *death unto sin, and that new birth unto righteousness*, to which Dr. Mant's questions, in fact, refer: "*Wash you, make you clean, put away the evil of your doings before*

mine eyes; cease to do evil; learn to do well." Isaiah, xvi. 17. "Woe unto thee, O Jerusalem! *Wilt thou not be made clean? When shall it once be?*" Jerem. xiii. 27. "Cast away from you all your transgressions whereby ye have transgressed, *and make you a new heart and a new spirit*; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore *turn yourselves, and live ye.*" Ezek. xviii. 31, 32. "Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light." Eph. v. 14. "Be filled with the *Spirit.*" Eph. v. 18. "Draw nigh to God, and he will draw nigh unto you; cleanse your hands, ye sinners; and *purify your hearts, ye double-minded.*" James, iv. 8.

I have now noticed, I believe, all the main arguments of Dr. Mant. I must be allowed, however, to lament that a writer, in every other view so candid and respectable, should have been betrayed, incautiously I trust, into the use of disingenuous insinuations against his opponents. To what purpose can misrepresentation serve in any cause? If Dr. Mant conceived his position to have been made good, why should he weaken it by vague intimations? Why throw out the loose and groundless suspicion of **A PARTY*** in the Church? Must every one who

* Dr. Mant, p. 10, 23, &c.

happens to differ from Dr. Mant be straightway loaded with odious and uncharitable names? Is this argument? I abstain from saying more on this. I would that Dr. Mant had lent himself to no worse arts of controversy. But when I find his *Charges* of a party-spirit, of enthusiasm, heresy, &c. directed against the CLERGY who profess conscientiously to follow what they believe to be the unquestionable sentiments of their Church and of the Scriptures; and the *Proofs* of these charges drawn from the writings of "THE FOUNDERS OF METHODISM*," men who lived and wrote at the distance of nearly half a century, what, again, can I say? Is this reasoning? Is this Christian charity? Is there any point of connexion between the premises and the conclusion? Might not any man be thus arbitrarily placed in contact with any sentiment? The plain fact is, so far as argument is concerned, Dr. Mant might as well have alleged any other charges he pleased against his brethren, and then have adduced as proofs the decrees of the Council of Trent, or the propositions of the Constitution Unigenitus.

But I stop again. Perhaps these mistakes might have been left to correct themselves. Not so the really dreadful representation which Dr. Mant gives of the manner in which the doctrine of regeneration is taught by those

* Dr. Mant, p. 22, 23, &c.

clergymen, who do not consider it to be inseparable from baptism. I shudder when I allude to language, which if I were not assured of the quarter from which it proceeds, I should be almost disposed to consider as profane *. Hazard-

* “Nor will it be heard without surprise, mingled perhaps with some degree of indignation, that not only among the deluded partisans of schismatical enthusiasm, but in the very bosom of the Church, there are men, who have pledged themselves most solemnly to the support of her doctrines, and who arrogate to themselves the distinction of being her only faithful sons; whose preaching nevertheless is in irreconcilable opposition to her unequivocal and numerous declarations on this important article of her creed. Regeneration is, as it were, inscribed on their banners, and is one of the watchwords of their sect: regeneration, not the fruit of Christ’s holy ordinance of baptism, but the effect of their declamation; not the blessing of a soul, peacefully devoted to Christ’s service, but the mark of one zealous in the cause of their party. They who can be persuaded to embrace the tenets of that party, are described as labouring in the pangs and travails of the new birth, until Christ be formed in them; whilst all who tread in the sound paths of the Church, of Scripture, and of antiquity, unseduced by their invitations, and unterrified by their threats, are represented, together with their ministers, those blind leaders of the blind, as unregenerate unconverted sinners.” Dr. Mant, p. 23 and 24.

“In this condition perhaps he will continue, sometimes exulting in hope, and sometimes sunk in despondency; waiting for an extraordinary impulse of the Holy Spirit, and neglecting the means of procuring his ordinary sanctifying grace; until the moment approach, in which, under the influence of some powerful preacher, whose word is sharper than a two-edged sword, he is to undergo his mysterious regeneration; a regeneration, wherein, instead of being born

ous beyond all measure it unquestionably is. Does then Dr. Mant need to be informed, that the doctrine of “a death unto sin and a new birth unto righteousness” may be treated in as calm and cautious a manner as any doctrine he himself admits; as the doctrine of conversion,

himself of water, and of the Spirit, Christ is to be ‘born in his heart as he was born in the Virgin’s womb *;’ a regeneration, without undergoing the pangs of which he is taught that ‘he may flatter himself that he may go to heaven, but will certainly find himself miserably mistaken in the end †;’ when, having experienced a state of horror, agony, and despair, which mocks the language of description, and which it were too painful, if it were possible, to describe; a state of pangs and travails, which is necessary to be sustained by every one ere Christ be formed in him; a state which has been compared by those who have felt its horrors, to the agonies of death, the pains of hell, and tortures inflicted by infuriate devils ‡; he fancies that he is begotten again! that he is born of the Holy Spirit of God!

“What will be the future life of a man thus regenerated, I do not venture to pronounce. But in noticing some evil consequences of a doctrine, which, for the spiritual grace attendant upon the holy ordinance of Christ, substitutes a wild and fanciful regeneration of man’s invention, we may be allowed to speculate on the effects likely to be produced in one thus initiated to the new birth. To speculate, did I say, on probable effects? Rather to call to mind effects which have notoriously ensued, and consider whether they are not such as sober reason might have foreseen.” Dr. Mant, p. 51—53.

* Whitfield’s Eighteen Sermons, p. 307.

† Whitfield’s Works, vol. i. p. 18.

‡ Wesley’s Journal, and Enthusiasm of Methodists, &c. vol. iii. p. 23, and following pages.

or repentance, or faith, or love, or sincerity, or any other branch of practical divinity? Does Dr. Mant need to be informed that it is in fact so treated? Does he not know that his brethren, whom he deeply wounds, however unintentionally, by such statements, hail with delight the opening germs of piety in the earliest infancy, and ascribe them, where they appear, to that regenerating grace, which they believe to have been in such cases communicated in the sacrament of baptism? Does he imagine that they maintain the infrequency of that gradual and almost imperceptible change of heart in the subsequent years of childhood or youth, which is so often the result of God's blessing on the pious efforts of a Christian education? Or does he suppose that, in such cases, the necessity of a new birth unto righteousness is still insisted on? Can he be wholly ignorant that they labour, in every instance, carefully to separate the sacred work of the Holy Spirit from the spurious admixture of enthusiasm or folly, and to try every appearance of it by the plain evidences of the unerring word of God? Or does he not know, that, in cases of a dubious nature, they are guided by the most wakeful and considerate charity in their judgments? But I need not say more; with Dr. Mant's arguments I am ready to cope; but on representations so revolting, perhaps the most charitable comment is silence.

Dr. Mant's brethren in the Church, from whom he differs on the subject of baptism, will all join in the following observations of a learned foreign divine, before quoted: "Sunt quædam alterius generis operationes Spiritûs Sancti, ad quas nunc respicio. Spiritus operatur in infantibus et minoribus pro modo qui illorum statui conveniat. Incipit pro ratione ætatis animam vindicare a servitute peccati, quam in corpore servit. Suscitatur in ea cogitationem de Deo; facit eam attendere ad sermones et colloquia quæ inter alios de Deo feruntur; excitatur conscientiam, ut malefactorum eam arguat et benefacta laudet; animum docet advertere ad exempla piorum quæ sermone hominum celebrantur, eumque deterret a vitiis et sceleribus impiorum; accendit in eo, quam primum id ætas patitur, cupiditatem verbi Dei cognoscendi, et ita sensim præparat animum ad stipulandum propositioni fœderis gratiæ, quando illius percipiendæ capax est, quando tandem in animo generatur fides. Sic certe infantes non sunt gratiæ divinæ exsortes, quam gratiam quia *presumuntur* habere, *quandiu contrarium ejus nobis non liquet*; quo prætextu iis negabimus *sacramentum* illud *novi fœderis*, quo communio hujus gratiæ ipsis obsignatur?"—*Vitr. Obs. Sacr.* vol. i. p. 330.

If, before I conclude these Remarks, I may be allowed, without a charge of presumption, to suggest a single hint to Dr. Mant and other zealous friends of our apostolic Establishment (an esta-

blishment apostolic both in its origin and character), I would recommend them to reconsider whether the plan which is sometimes adopted for its defence be that which is "discreetest, wisest, best." The Dissenters, by whom we are surrounded, are multiform in doctrine; and some of them, as might be expected, approximate very nearly in their views of truth to our own doctrinal Articles. Heterodoxy, therefore, is not the ground on which they can, altogether, be convicted of error, nor that on which some of them can be addressed at all with any advantage. The real point of general disagreement between us and them is that of church government. We believe in the divine origin of episcopacy, and in the necessity of a commission from the great Head of the church, transmitted through the Apostles, by succession, to the regular exercise of the pastoral function. On this, Dissenters of every name are at issue with us. Let this point, then, be maintained; let this ground be taken and made good*. Our inestimable Articles are our standard of doctrine; and to these many of our dissenting countrymen would freely subscribe. Our inestimable Liturgy is our formulary of worship;

* I rejoice to see that this ground has been taken by the Church of England Tract Society, in a tract, entitled, "SHORT REASONS FOR COMMUNION WITH THE CHURCH OF ENGLAND; OR, The Churchman's Answer to the Question, *Why are you a Member of the Established Church?*"

and to this no small number of the Dissenters might, perhaps, be reconciled. Let friendly attempts be made to convince them that the grand outline of our plan of church government is apostolic. In this Dr. Mant will have the cordial concurrence of those numerous clergymen whom he will perhaps fail to convince by the treatise I have been reviewing; the great majority of whom are, perhaps, quite as well acquainted with the platform of our church order, and more cordial in their esteem of it, than many of those who are loudest in their claims of attachment to the national creed. The great day which is approaching will show who are the true and best members of the orthodox apostolical Church of England.

As to the main subject which has been before me, I may deceive myself, for the intellect of man is clouded by sin, and his "heart deceitful above all things;" but I cannot but feel persuaded that, in the chief sentiments maintained in these Remarks, I am in unison with "the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of martyrs, and the holy church throughout all the world;" nay, that it has the sanction of "the innumerable company of angels," who "rejoice," not over every sinner who is baptised, but "over every sinner that repenteth." I may, I repeat it, deceive myself in this persuasion; the judgment is with the dispa-

sionate public. But on one point no Christian can doubt, that “*To be carnally minded is death; and to be spiritually minded is life and peace:*” and, that “*If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.*” To the truth and importance of these solemn declarations, I shall have the cordial sanction of Dr. Mant, for whose character and zeal, though I am personally unacquainted with him, I entertain a high respect. Honest men may indeed differ in their views, or their manner of expressing them, and it becomes them to bear with each other in the spirit of Christian charity: but they must all agree in one clear scriptural truth, that WITHOUT HOLINESS, spiritual evangelical holiness, implanted by the Holy Ghost seminally in infancy, and appearing with our growing years; or communicated from the same Spirit in more advanced life, NO MAN SHALL SEE THE LORD. Had I not conceived Dr. Mant’s views to be, unintentionally I am sure, hostile to the promotion of vital, practical godliness; and had they not been “published in a form adapted for circulation among the community at large;” I would not have troubled the world with these Remarks, however I might have differed from him on the subject. If I have erred, either in the matter or spirit of what I have written, I heartily solicit forgiveness from God, from the Church, and from my truly respectable opponent.

APPENDIX :

CONTAINING AUTHORITIES FROM THE PROTESTANT
CHURCHES, AND DIVINES OF THE
CHURCH OF ENGLAND.

THESE authorities are divided into three classes.

The First Class contains quotations from the body of Protestant Confessions, and the writings of our eminent Martyrs and Reformers, and other divines near the period of the Reformation.

The Second Class begins with citations from Bishop Andrews, in chronological order, or nearly so, to the present time.

The Third Class contains extracts from books and tracts on the list of the Society for promoting Christian Knowledge.

It may first, however, be expedient to notice, for the sake of perspicuity, that the single point for which these classes of authorities are produced, is, to ascertain the opinions of the Protestant churches and the leading divines of the Church of England from the Reformation to the present day, on Dr. Mant's main position; viz. "That *all persons* who have been baptised are indiscriminately - - - *regenerated*; That we are *born anew* in baptism, and in baptism *exclusively*; That, for the purpose of *regeneration*, the union of water as the instrument, and of the Spirit as the efficient principle, is *absolutely necessary*." P. 35, 33, 27, 40, et passim.

Perhaps it may be further necessary to remind the reader, that Dr. Mant uses as synonymous with regenera-

tion or the new birth, "The being born of God; the being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; the being brought into the glorious liberty of the children of God; the being made partakers of Christ's nature; the being raised from sins and quickened by God; the having a new principle of life infused," &c. &c. P. 8, 17, 32, et passim.

The question, therefore, is, not whether the writers cited consider the new birth to be the spiritual grace of baptism; not, whether they represent this grace as accompanying the administration of it, when God is pleased to grant it; nor, whether baptism may in sacramental language be termed regeneration: on these points there is no contest between Dr. Mant and myself. The question is, Does the spiritual grace of baptism—a death unto sin and a new birth unto righteousness—invariably accompany the right administration of the external sacrament?

First Class of Authorities, containing Quotations from the Body of Protestant Confessions, and the Writings of our eminent Martyrs and Reformers, and other Divines near the Time of the Reformation.

THE XXXIX. Articles of the Church of England were agreed upon, in the Convocation, A. D. 1562, and confirmed A. D. 1571.

No. I.

The following extracts from the *Sylloge Confessionum* (Oxford edit.) will show what was the doctrine held by

the principal reformed churches. And it is to be observed, that these documents contain, not the opinions of individuals, but articles of faith, agreed on by the general consent of whole churches. “ Habemus in illis non privatam cuiusvis opinionem, sed publicum ecclesiarum consensum. Alia est quæstio quid Lutherus, quid Melancthon, quid Calvinus, privatim senserit, alia, quid publice ita proposuerunt, ut communi eorum consensu muniretur, et in legem transiret.”

CONFESSIO HELVETICA. *De Sacramentis Ecclesiæ Christi.* “ Neque vero approbamus istorum quoque doctrinam, qui docent gratiam, et res significatas, signis ita allegari et includi, ut quicumque signis exterius participent, etiam interius gratiæ rebusque significatis participes sint, quales quales sint.

IDEM. *De sancto Baptismo.* “ Nascimur enim omnes in peccatorum sordibus, et sumus filii iræ. Deus autem, qui dives est misericordia, purgat nos a peccatis gratuito, per sanguinem Filii sui, et in hoc adoptat nos in filios, adeoque fœdere sancto nos sibi connectit, et variis donis ditat, ut possimus novam vivere vitam. *Obsignantur* hæc omnia baptismo. Nam intus regeneramur, purificamur, et renovamur a Deo per Spiritum Sanctum: *foris* autem *accipimus obsignationem* maximorum donorum, *in aqua*, qua etiam maxima illa beneficia *repræsentantur, et veluti oculis nostris conspicienda proponuntur.* Ideoque baptisamur, id est, abluimur, aut aspergimur aqua visibili. Aqua enim sordes mundat, deficientia et æstuantia recreat, et refrigerat corpora. Gratia vero Dei hæc animabus præstat, et quidem invisibiliter vel spiritualiter.”

§ 9. CONFESSIO AUGUSTANA. “ De baptismo docent, quod necessarius sit ad salutem, *tanquam ceremonia a Christo instituta*, et quod per baptismum *offeratur gratia Dei*: et quod infantes sint baptisandi: et quod infantes

per baptismum Deo commendati, recipiantur in gratiam Dei, sicut Christus testatur, loquens de parvulis in ecclesia, Mat. xviii. *Non est voluntas Patris vestri qui in cælis est, ut percat unus ex parvulis istis.*

§ 13. “*Damnant igitur Pharisaicam opinionem, quæ obruit doctrinam de fide, nec docet fidem in usu sacramentorum requiri, quæ credat propter Christum nobis gratiam dari. Sed fingit homines justos esse propter usum sacramentorum ex opere operato, et quidem sine bono motu utentium.*”

The SAXON CONFSSION is not equally explicit; but therein also the efficacy of the ordinance is suspended on the state of the recipient. For, after the mutual stipulation has been referred to, it adds, “*ita efficax est in te hic Filius Dei, &c.*” And afterwards, in the section *De Cæna Domini*, it says, “*Et baptismus et cæna Domini sunt pignora et testimonia gratiæ.*”

CATECHESIS HEIDELBERGENSIS. *De Sacramentis.*
 “*Sola fides nos Christi atque omnium ejus beneficiorum participes facit - - - Quid sunt sacramenta? Sunt sacra et in oculos incurrentia signa ac sigilla, ob eam causam a Deo instituta, ut per ea nobis promissionem Evangelii magis declaret et obsignet; quod scilicet non universis tantum, verum etiam singulis credentibus, propter unicum illud Christi sacrificium, in cruce peractum, gratis donet remissionem peccatorum et vitam eternam.*

“*Estne ergo externus baptismus aquæ ipsa peccatorum ablutio? Non est: nam solus sanguis Jesu Christi purgat nos ab omni peccato.*

“*Cur ergo Spiritus Sanctus baptismum appellat lavacrum regenerationis, et ablutionem peccatorum? Deus non sine gravi causa sic loquitur; videlicet, non solum ut nos doceat, quemadmodum sordes corporis aqua purgantur; sic*

peccata nostra sanguine et Spiritu Christi expiari: verum multo magis, ut nobis hoc divino *symbolo* ac *pignore* certum faciat, nos non minus vere a peccatis nostris interna lotionem ablui, quam externa et visibili aqua abluti sumus.”

No. II.

William Tindal died by Martyrdom, A. D. 1536.

FROM THE WORKS OF TINDAL. *Fathers of the English Church*, Vol. I. p. 180, 181. “The word *sacrament* is as much as to say an holy sign; and representeth always some promise of God. As in the Old Testament God ordained that the rainbow should represent and signify unto all men an oath that God sware to Noah, and to all men after him, that he would no more drown the world through water.”

Baptism.—“The washing without the word helpeth not; but through the word it purifieth and cleanseth us: as thou readest (Eph. v.) how Christ cleansed the congregation in the fountain of water through the word. The word is the promise that God hath made. Now, as a preacher, in preaching the word of God, *saveth the hearers that believe*, so doth the washing, in that it preacheth and representeth unto us the promise that God hath made to us in Christ.”

In another place, p. 199, Tindal speaks of those “that have their hearts washed with this inward baptism of the Spirit,” as distinguished from mere professors of Christianity.

N. B. William Tindal, who is called by Bishop Hall, in his *Catalogus Scriptorum illustrium Britannicorum*, “a pious and devoted son of the reformed Church of England,” was one of the translators of the Scriptures into the English tongue.

No. III.

John Frith died by Martyrdom, A. D. 1533.

Extract from his Treatise on Baptism, written 1533.

“ This outward *sign* doth neither give us the Spirit of God, neither yet grace, that is, the favour of God. For if, through the washing in the water, the Spirit of grace were given, then should it follow, that whosoever were baptised in water should receive this precious gift; but that is not so, wherefore I must needs conclude that this outward-sign, by any power or influence that it hath, bringeth not the Spirit or favour of God. That every man receiveth not this treasure in baptism, it is evident: for put the case, that a Jew or an infidel should say that he did believe, and believe not indeed (for no man can judge what his heart is; but we must receive him to baptism if he confess our faith with his mouth, albeit his heart be far from thence); this miscreant now thus baptised, hath received this outward sign and sacrament as well as the most faithful man believing. Howbeit, he neither receiveth the Spirit of God, neither any grace; but rather condemnation.” *Fathers of the English Church*, Vol. I. p. 384.

The children of Christian parents “ have a promise as well as the children of the Hebrews, by the which they are of the *visible congregation*; which thing only is testified in their baptism - - - For our baptism doth not testify that we are of that pure congregation, which was chosen and sanctified in Christ before the world began, which have their names written in the book of life, of the which it is not possible one should perish; for then were it a false testimony: seeing many which are baptised fall afterwards into perilous heresies and utter desperation, which bringeth them unto death everlasting.” P. 389.

The whole treatise is to the same effect.

No. IV.

Bishop Latimer died by Martyrdom, A. D. 1544.

From the sixth Sermon by Bishop Latimer, preached before King Edward, Vol. I. p. 72, I extract the following testimony of this venerable man.

“ The preaching of the Gospel is the power of God to every man that doth believe. He (Paul) means God’s word opened; it is the instrument and the thing whereby we are saved. Beware, beware, ye diminish not this office: for, if ye do, ye deny God’s power to all that do believe. Christ saith, consonant to the same, ‘ Except a man be born again from above, he cannot see the kingdom of God.’ He must have a regeneration: and what is this regeneration? It is not to be christened in water, and nothing else. How is it to be expounded then? St. Peter showeth, that one place of Scripture declareth another. It is the circumstance and collation of places, that make Scripture plain: saith St. Peter, ‘ We be born again.’ How? ‘ not by a mortal seed; but by an immortal.’ What is this immortal seed? ‘ By the word of the living God,’ by the word of God preached and opened. Thus cometh in our new birth.”

Surely Dr. Mant could not have met with this passage, or he would not have quoted the venerable Latimer as favouring his scheme. This episcopal martyr, in his sermon on Matt. xxii. 1, when speaking of the importance of preaching the word of God, expresses himself in a similar manner: “ Our Saviour saith to Nicodemus, ‘ Except a man be born again, he cannot see the kingdom of God.’ But how cometh this regeneration? By hearing or believing of the word of God: for so saith Peter, ‘ We are born anew not of mortal seed, but of immortal, by the

‘ word of God.’ Likewise Paul saith in another place,
 ‘ It pleased God to save the believers, through the fool-
 ‘ ishness of preaching.’

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 No. V.

Archbishop Cranmer died by Martyrdom, A. D. 1556.

The ambiguous language on the subject of the sacraments which is sometimes used by the early Fathers of the Christian church, and of which specimens are not wanting in the Reformers of our own Church, is thus accounted for by Archbishop Cranmer in his book on the sacraments. After referring to a passage from St. Austin, which had been abused by the Papists, book iv. chap. vii. he says, “ But consider the place of St. Austin diligently, and then it shall evidently appear, that he meant not of the eating of Christ’s body, but of the sacrament thereof. For the intent of St. Austin there, is to prove that good things avail not to such persons as do evil use them; and that many things which of themselves be good, and be good to some, yet to other some they be not good. As that light is good for whole eyes, and hurteth sore eyes: that meat which is good for some, is evil for other some. One medicine healeth some, and maketh other sick: one harness doth arm one, and cumbereth another: one coat is meet for one, and too strait for another. And after other examples, at last, St. Austin *showeth the same to be true in the sacrament*, BOTH OF BAPTISM and of the Lord’s Supper, which he saith doth profit only them that receive the same worthily.”

“ In sacraments (saith St. Austin) is to be considered, not what they be, but what they show; for they be signs of other things, being one thing, and signifying another.

“Therefore, as, in baptism, those that come feignedly, and those that come unfeignedly, both be washed with the sacramental water, *but both be not washed with the Holy Ghost, and clothed with Christ: so in the Lord’s Supper, &c.*

“Chap. viii. And (as before is at length declared) a figure hath the name of the thing that is signified thereby. As, a man’s image is called a man; a lion’s image, a lion; a bird’s image, a bird; and an image of a tree and herb, is called a tree and herb - - - And a thousand like speeches which were not understood of the very things, but only of the images of them.

“So doth St. John Chrysostom say, ‘that we see Christ with our eyes, touch him, feel him, and grope him with our hands, fix our teeth in his flesh, taste it, break it, eat it, and digest it, make red our tongues, and dye them with his blood, and swallow it and drink it.’

“And in a catechism, by me translated and set forth, I used like manner of speech, saying, ‘that with our bodily mouths we receive the body and blood of Christ.’ Which saying, divers ignorant persons (not used to read old ancient authors, nor acquainted with their phrase and manner of speech) did carp and reprehend, for the lack of good understanding.

“For this speech, and others before rehearsed of Chrysostom, and all others like, be not understood of the very flesh and blood of our Saviour Christ (which in very deed we neither feel nor see); but that which we do to the bread and wine, by a figurative speech, is spoken to be done to the flesh and blood, because they be the very signs, figures, and tokens instituted of Christ, to represent unto us his very flesh and blood - - - - And as this is the most true, so is it full and sufficient to answer all

things that the Papists can bring in this matter, that hath any appearance for their party.”

It is to be remembered, that Cranmer had a principal hand in the construction of our Articles of Religion, and in the compilation of the Book of Common Prayer. He has, I conceive, furnished, in the above extract, a clew to the meaning of those Articles on sacramental subjects, and of the baptismal offices, as well as of his own writings and those of our other Reformers, and also of the primitive Fathers of the Christian church. Without this clew, many passages of the early Fathers will appear to be as strongly in favour of transubstantiation, as others do in favour of the supposed necessary connexion between baptism and regeneration.

No. VI.

Bishop Ridley died by Martyrdom, A. D. 1544.

Similar language is used by Dr. N. Ridley, the most learned of all the Reformers, and who also was concerned in framing our Articles and compiling our Liturgy. In his Treatise on the Lord's Supper, the whole of which work sheds light on the present question, the learned author says, “St. Austin also, in his twenty-third Epistle to Bonifacius, teacheth how sacraments do bear the names of the things whereof they be sacraments, both *in baptism* and the Lord's table; even as we call every Good Friday, the day of Christ's passion; and every Easter Day, the day of Christ's resurrection; when in very deed there was but one day wherein he suffered, and but one day wherein he rose. And why do we then call them so, which are not so indeed, but because they are in like time and course of the year, as those days were, wherein those things were done?”

No. VII.

William Turner died A. D. 1568.

“*The Old Learning and New,*” by the Rev. William Turner, promoted, during the reign of Edward VI. to the deanery of Wells, and restored to his dignity on the accession of Elizabeth, contains the following contrast on the subject “OF THE SACRAMENTS.”

THE NEW LEARNING.

“It is enough and sufficient to receive the sacraments effectually and with fruit, to have no stop or let of deadly sin. And there is not required of a man a good motion within him, which receiveth them, whereby of a concurrence or worthiness he may receive grace: for the sacraments bring grace with them of the work that is wrought by them, or by the work itself, that is to say, because the work is showed and ministered as a sign or sacrament. This saith the master of sentences, in the fourth book, in the first distinction.

THE OLD LEARNING.

“The Gospel witnesseth, that we be saved, not by an holy sign but through faith. (Gen. xv.) ‘Abraham gave credence, and believed God, and that was reckoned unto him for righteousness.’ (Rom. iv. and x.) ‘If a man believe from the heart, he shall be made righteous.’ He saith not that with the body, an holy sign is taken unto righteousness. Also (Habakkuk, ii. and Rom. i.), ‘The just shall live by his faith.’ He saith not, he shall live by the sacrament. It followeth therefore, after the old learning, that faith is necessary to be had in him that receiveth the sacrament with fruit.”

No. VIII.

Bishop Hooper died by Martyrdom, A. D. 1555.

The testimony of Hooper, Bishop of Gloucester, is still more determinate.

“ Although baptism be a sacrament to be received and honourably used of all men, yet it sanctifieth no man. And such as do attribute the remission of sins to the external sign, do offend. John (Matt. iii.) preached penitence in the desert and remission of sin in Christ. Such as confessed their faults he marked, and declared them to be of Christ’s church. So that external baptism was but an inauguration or external consecration of those that first believed and were cleansed of their sins, as he declareth himself in the same place: ‘ I (saith he) baptise ‘ with water;’ as though he said, ‘ My baptism maketh ‘ no man the better, inwardly it changeth no man: but ‘ I call and preach to the outward ear, I exhort unto re- ‘ pentance. And such as say they do repent, I wash ‘ with water. He that inwardly cleanseth is stronger ‘ than I. His grace it is only that purifieth the soul. I ‘ baptise unto repentance, that is to say, into a new life.’

“ This new life cometh not, until such time as Christ be known and received. Now, to put on Christ is to live a new life. Such as be baptised, must remember that repentance and faith precede this external sign, and in Christ the purgation was inwardly obtained, before the external sign was given. So that there are two kinds of baptism, and both necessary. The one interior, which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost: this baptism is in man when he believeth and trusteth that Christ is the only actor of his salvation.

“Thus be the infants examined concerning repentance and faith, before they be baptised with water; at the contemplation of the which faith God purgeth the soul. Then is the exterior sign and deed not to purge the heart, but to confirm, manifest, and open unto the world, that this child is God’s.

“And likewise, baptism with the repetition of the words is a very sacrament and sign, that the baptised creature should die from sin all his life, as Paul writeth (Rom. vi.). Likewise no man should condemn nor neglect this outward sign, for the commandment’s sake; though it have no power to purge from sin, yet it confirmeth the purgation of sin, and the act of itself pleaseth God, because the receiver thereof doth obey the will of his commandment.

“Like as the King’s Majesty, that now is, immediately after the death of his father, was the true and legitimate King of England, right heir unto the crown, and received his coronation, not to make himself thereby king, but to manifest that the kingdom appertained unto him before. He took the crown to confirm his right and title. Had all England said nay, and by force, contrary to God’s laws and man’s laws, with an exterior ceremony and pomp, crowned any other man, he should have been an adulterous and wrong king, with all his solemnities and coronation. Though this ceremony confirm and manifest a man in his kingdom, yet it maketh not a king, but the laws of God and of the land that give by succession the right of the kingdom to the old king’s first heir male in England and other realms. And the babe in the cradle hath as good a right and claim, and is as true a king in his cradle uncrowned, as his father was, though he reigned a crowned king forty years. And this right of the babe should be defended and manifested, not only

by the ceremony of coronation, but with all obedience and true subjection.

“ So it is in the church of Christ: man is made the brother of Christ and heir of eternal life, by God’s only mércy, received by faith, before he receive any ceremony to confirm and manifest openly his right and title. He saith, he believeth in the Father, the Son, and the Holy Ghost, and believeth (he saith) the remission of sin; he doth not only deny the devil, the world, and sin, but saith, he will forsake them for ever, and serve his Master, the Lord of virtue, King of heaven and earth. Thus assured of God, and cleansed from sin in Christ, he hath the livery of God given unto him, *baptism*, the which no Christian should neglect; and yet not attribute his sanctification unto the external sign. As the King’s Majesty may not attribute his right unto the crown, but unto God, and unto his father, who hath not only given him grace to be born into the world, but also to govern as a king in the world; whose right and title the crown confirmeth, and showeth the same unto all the world. Whereas this right by God and natural succession precedeth the coronation, the ceremony availeth nothing. A traitor may receive the crown, and yet be true king nothing the more. So an hypocrite and infidel may receive the external sign of baptism, and yet be no Christian man any the more, as Simon Magus and others.”

No. IX.

Bishop Jewel died A. D. 1571.

Bishop Jewel has been justly esteemed one of the brightest ornaments of the Reformation and of the Church of England. The following selections from his works will

show what were his sentiments on the subjects of baptism and regeneration.

In his Apology of the Church, he says, “ We receive also and allow the sacraments of the church, that is, the sacred signs and ceremonies which Christ commanded us to use, that he might by them represent to our eyes the mysteries of our salvation, and most strongly confirm the faith we have in his blood, and seal in our hearts his grace; and we call them *figures, signs, types, antitypes, forms, seals, prints, or signets, similitudes, examples, images, remembrances, and memorials*; with Tertullian, Origen, St. Ambrose, St. Augustine, St. Jerome, St. Chrysostom, St. Basil, and Dionysius, and many other Catholic fathers. Nor do we doubt with them, to call them a kind of *visible words, the signets of righteousness and the symbols of grace.*”

In his Defence of his Apology, he says, “ Touching the virtue or power of this sacrament (viz. of baptism), if Mr. Harding mean thereby the outward element of the water, he knoweth or may easily know, it is a common resolution among all his own school doctors, *The grace of God is not tied to any sacraments.* The meaning thereof is this: that God is able to work salvation, both with them and without them. St. Augustine saith, as it is before alleged, *Now ye are clean, because of the word that I have spoken unto you. But why saith he not, Now are ye clean, because of the baptism wherewith ye are washed; saving, because that in the water it is the word that maketh clean? Take away the word, and what is the water more than water?* Therefore he saith, *The water giveth us outwardly the sacrament of grace.* And this is the power and virtue of the sacrament.

“ We must consider that the learned fathers, in their treatises of the sacraments, sometimes use the outward

sign instead of the thing itself which is signified; sometimes they use the thing signified instead of the sign. As for example, sometimes they use Christ's blood instead of the water. Sometimes they name the water instead of Christ's blood. This figure is called *Metonymia*; that is to say, an exchange of names, and is much used among the learned, especially speaking of the sacraments.

“ St. Augustine, using the water in place of the blood of Christ, that is signified by the water, saith thus: *It breaketh the band of sin; it reconcileth the goodness of nature; it doth renew a man in one Christ.*

“ Notwithstanding, indeed, and in precise manner of speech, salvation must be sought in Christ alone, and not in any outward signs. Christ is *the Lamb of God that taketh away the sins of the world. The blood of Christ maketh us clean from all our sins.* St. Cyprian saith, *The remission of sin, whether it be given by baptism or by any other sacrament, is indeed of the Holy Ghost; and to the same Holy Ghost only the privilege of this work doth appertain. The solemnity of the words, and the invocation of God's holy name, and the outward signs appointed to the ministry of the priests by the institution of the Apostles, work the outward visible sacrament; but touching the substance thereof (which is the remission of sin), it is the Holy Ghost that worketh it.*

“ Likewise saith St. Jerome, *The minister being a man, giveth only the water; but God giveth the Holy Ghost, whereby the sins be washed away.* And again: *If any man have received only the bodily washing of water, that is outwardly seen with the eye, HE HATH NOT PUT ON OUR LORD JESUS CHRIST.*”

Speaking of the abuse of the sacraments, Bishop Jewel writes thus; “ St. Jerome saith, *When the sacraments be misused, God himself, whose sacraments they*

be, is misused. And the greatest abuse and villany, that can happen to any sacrament, is, contrary to Christ's institution and the nature of a sacrament, to be honoured instead of God. And St. Augustine saith, *Who receiveth baptism unworthily, receiveth his judgment and not his health.*

“ It is certain and most manifest by Irenæus, that, as Christ's body is the one part of the sacrament, so is material bread the other. Likewise in baptism, as the one part of that holy mystery is Christ's blood, so is the other part the material water. Neither are these parts joined together in place, but in mystery; AND THEREFORE THEY BE OFTENTIMES SEVERED, AND THE ONE IS RECEIVED WITHOUT THE OTHER.

“ His (God's) word declareth his love towards us, and that word is sealed and made good by baptism. Our faith, which are baptised, and our continuance in the profession which we have made, establish in us this grace which we receive. As it is said, *True baptism standeth not so much in washing of the body, as in the faith of the heart.*

“ As the doctrine of the Apostles has taught us, saying (Acts, xv.), *By faith purifying their hearts.* And in another place, *Baptism saveth us, not the putting away the filth of the flesh, but the examining of a good conscience before God, by the resurrection of Jesus Christ.* Therefore St. Jérôme saith, *They that receive not baptism with perfect * faith, receive the water, but the Holy Ghost they receive not.*”

A variety of other extracts, to the same purpose, might have been made from the voluminous writings of this most able divine, which were held in so high estimation by the whole Protestant world, that they were translated

* *Perfect*, i. e. sincere faith.

into almost all the languages of Europe. But the extracts here given are sufficient to prove that, notwithstanding the strong figurative language which our Reformers have sometimes used, they meant not to affirm, nor did the Catholic fathers, in their opinion, ever mean to affirm, a necessary connexion between baptism and internal regeneration, or that baptism is, as Dr. Mant contends, exclusively and inclusively the vehicle of spiritual grace. The high metonymic language of the Greek and Latin fathers of the primitive church, when speaking of the two sacraments, gave rise to the twofold error of Popery, viz. that of spiritual regeneration as inseparably connected with water baptism, and that of transubstantiation as connected (and that also inseparably) with the celebration of the eucharist. It appears to me that these must stand or fall together.

No. X.

Richard Hooker died A. D. 1600.

See page 105, in the body of this work.

No. XI.

Dean Noel died A. D. 1602.

The authority of Dean Noel's Catechism, which was approved and sanctioned by both houses of convocation, must be considered to be of great weight in determining the doctrines of the Reformation, and in explaining the formularies of our own reformed Church. To this formula then let us make our appeal.

“*Master.* Thou seemest to make the water but a certain figure of divine things.

“ *Scholar.* It is a figure, indeed, but not empty or deceitful, but such as hath the truth of the things themselves joined and knit unto it. For, as in baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them. For, God forbid that we should think that God mocketh and deceiveth us with vain figures.

“ *Master.* Do we not then obtain forgiveness of sins by the outward washing or sprinkling of water?

“ *Scholar.* No. For only Christ hath with his blood washed, and clean washed away the spots of our souls. This honour, therefore, it is unlawful to give to the outward element. But the Holy Ghost, as it were, sprinkling our consciences with that holy blood, wiping away all the spots of sin, maketh us clean before God. *Of this cleansing of our sins, we have a seal and pledge in the sacrament.*

“ *Master.* But whence have we regeneration?

“ *Scholar.* None other ways but from the death and resurrection of Christ. For, by the force of Christ’s death our old man is, after a certain manner, crucified and mortified, and the corruptness of our nature is, as it were, buried, so that it no more live and be strong in us. And by the beneficial mean of his resurrection, he giveth us grace to be newly formed unto a new life, to obey the righteousness of God.

“ *Master.* Do all, generally, and without difference, receive this grace?

“ *Scholar.* THE ONLY FAITHFUL RECEIVE THIS FRUIT; but the unbelieving, in refusing the promises offered them by God, shut up the entry against themselves, and go away empty. Yet do they not thereby make that the sacraments lose their force and nature.”

This extract accounts clearly for the language which

our Reformers used when they spake, in general terms, of the efficacy of the sacraments. When they attribute saving efficacy to them as signs and seals of grace, they do it on a supposition that the receivers are previously partakers of grace, showing itself by faith and repentance. But they also take care to distinguish between a worthy and unworthy participation, averring, in the latter case, that no spiritual benefit is obtained, as Dean Noel has done in this catechism. The remark will apply also to the writings of the primitive fathers.

No. XII.

Dr. Fulke died A. D. 1589.

From the notes of Dr. Fulke, master of Pembroke Hall, Cambridge, on the New Testament, which were published in the year 1589, and dedicated to Queen Elizabeth, I subjoin two extracts, one on John, iii. 5, viz. Dr. Mant's text; and the other on Rom. vi. 4, which is one of the passages quoted in Dr. Mant's Tract. This work was written for the purpose of confuting the Popish notes annexed to the Rhemish translation of the Scripture by the English Papists, who fled to Rhemes after the death of Mary. The author has printed the Popish comment first, and then his own.

“ RHEM. 5. *Borne again of water.* As no man can enter into this world, nor have his life and being in the same, except he be borne of his carnal parents: no more can a man enter into the life and state of grace which is in Christ, or attaine to life everlasting, unlesse he be borne and baptised of water and the Holy Ghost. Whereby we see, *first*, this sacrament to be called our regeneration or second birth, in respect of our natural and carnal,

which was before: *secondly*, that this sacrament consisteth of an externall element of water, and internall vertue of the Holy Spirit: wherein it excelleth John's baptisme, which had the externall element, but not the spirituall grace. *Thirdly*, that no man can enter into the kingdom of God, nor into the fellowship of holy church without it, &c. *Lastly*, it is proved that this sacrament giveth grace *ex opere operato*, that is, of the work itself (which all Protestants deny), because it so breedeth our spirituall life in God, as our carnal birth giveth the life of the world."

"FULKE. 2. It is not necessary, in this place, by water to understand inmateriall water, but rather the purifying grace of Christ, as in the 4th chap. ver. 11, whereof the outward washing with water in baptisme is an outward sign or seale, which is also termed fire, Matt. iii. 11. The water therefore in baptisme is not our regeneration properly, but a sacrament or seale thereof. *Isidorus Origin. lib. 7. cap. de Spiritu Sancto*: Aliud est aqua sacramenti, aliud aqua quæ significat Spiritum Dei. Aqua enim sacramenti visibilis est, aqua Spiritûs Sancti invisibilis est. Ista abluit corpus et significat quid sit in anima: per illum autem Spiritum Sanctum anima mundatur et saginatur.

"*Secondly*, Where you say that John's baptisme had not the spirituall grace, it is false: for it had remission of sins joined unto it, Mar. i. 4. Although not of the ministry of John, but of Christ, the fountain of all grace.

"*Thirdly*, Where you say no man can enter into the kingdom of heaven, without externall baptisme, you teach the contrary yourselfe soone after, saying, that in two cases it is not necessary, &c.

"*Finally*, When the water, in this text, signifieth the purifying grace of Christ, rather than the outward element of baptisme, here can be no argument drawn out

of this place, that sacraments conferre grace of the work wrought, but according to the dispensation of God's Spirit, which worketh according to his own pleasure, as in this chap. ver. 8, and 1 Cor. 12.

ON ROMANS, vi. 4.

“RHEM. We are buried.] Remission of sinne, new life, sanctification, and justification, are given by baptism, because it resembleth in us, and applyeth to us, Christ's death and resurrection, and engrafteth us into Him.”

“FULKE. Baptism is a seale of the justification by faith, and therefore assureth us of remission of sinne, renovation, and sanctification, that God giveth unto us being justified. The application of Christ's death, burial, and resurrection, is the proper work of the Holy Spirit, by whom we are regenerate, which is resembled and ratified by the externall seale of baptism, which testifieth that we are engrafted into the similitude of his death and resurrection.”

No. XIII.

Thomas Rogers.

In the early part of the reign of James I. a small volume was published on the XXXIX. Articles, bearing this title, “The Faith, Doctrine, and Religion, professed and protected in the Church of England, and Dominions of the same, expressed in XXXIX. Articles. The said Articles analysed into Propositions, and the Propositions proved to be agreeable both to the written Word of God, and to the extant Confessions of all the neighbour Churches christianly reformed. Perused, and by the lawful Authority of the Church of England, allowed to be public.” The author, Thomas Rogers, appears, to have

been a Suffolk clergyman, and the book is dedicated to the then Archbishop of Canterbury. From this valuable work I add an extract or two.

The eleventh of the several propositions, into which the XXVth Article is divided, is as follows :

“ All which receive the sacraments, receive not therewithal the things signified by the sacraments.

“ The proof from God’s word.

“ We read in the Holy Scripture, that

“ Some persons do receive the sacraments, and the things signified by the sacraments ; which are the remission of sins, and other spiritual graces from God : and so received was the sacrament of baptism, of Cornelius, Acts, x. 47 ; and the Lord’s supper, of the good disciples, Mat. xxvi. 26, &c. ; and the godly Corinthians, 1 Cor. xi. 22.

“ Some again receive the sacraments, but not the things by them signified ; so received was baptism of Simon Magus, Acts, viii. 13 ; and the Lord’s supper of Judas, John, xiii. 26 : and so receive the atheists, libertines, and impenitent persons, 1 Cor. xi. 27, &c.

“ And some receive not the sacraments at all, and yet are partakers of the things by the sacraments signified : such a communicant was the thief upon the cross, Luke, xxiii. 43, 44.

“ It is apparent how salvation is promised to such as are baptised ; yet not simply in respect of their baptism, but if they do believe, Mark, xvi. 16.

“ Again, St. Paul saith, whosoever shall eat the bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of Christ, 1 Cor. xi. 27.

“ And this the purer churches every where do acknowledge. Conf. Helv. 1, art. 20. and 2, cap. 19, 21. Basil. art. 3, 6. Bohem. cap. 11, 13. Gal. art. 24, 36,

37. Belg. art. 33, 35. August. art. 3, 13. Saxon. art. 13; 14. Wittemb. cap. 10. Suevica, cap. 17.

“ The adversaries unto this truth.

“ The Papists, therefore, be in a wrong opinion, which deliver that the sacraments are not only *scals*, but also *causes* of grace ; and

“ The sacraments do give grace, even because they be delivered and received *ex opere operato*.”

The second proposition drawn from the XXVIIth Article is this :—

“ Baptism is a sign or seal of the regeneration or new birth of Christians.

“ The proof from God’s word.

“ Baptism by St. Paul is called the washing of the new birth (Tit. iii. 5) ; by others the sacrament of the new birth, to signify how they which *rightly* (AS ALL DO NOT) receive the same (see afore Art. 25, Prop. 11), are ingrafted into the body of Christ (1 Cor. xii. 13) ; as by a seal be assured from God, that their sins be pardoned and forgiven (Acts, ii. 38) ; and themselves adopted for the children of God (Tit. iii. 5) ; confirmed in the faith (Mark, xvi. 16) ; and do increase in faith by virtue of prayer unto God (Acts, ii. 41, 42).

“ And this is the constant doctrine of all churches, protestant and reformed.”

SECOND CLASS.

*Beginning with Citations from Bishop Andrews, in
chronological Order, or nearly so, to the present
Time.*

No. XIV.

Bishop Andrews died A. D. 1626.

Dr. Mant makes a quotation from Bishop Andrews. The following extracts will, I think, show, that the Bishop never conceived that the new birth of the Spirit was exclusively and inclusively united with baptism.

“ Take Christ as a purchaser: the purchase is made, the price is paid; yet is not the state perfect, unless there be investiture - - - that maketh it complete. Perquisitio, that very word is Christ’s; but the investiture is by the Spirit. - - - What will ye that I say? Unless we be joined to him, as well as he to us: as he to us by our flesh, so we to him by his Spirit; nothing is done. - - - Ye know that it is the first question the Apostle asked, ‘ *Have ye received the Holy Ghost since ye believed?*’ *If not, all else is to no purpose.* WITHOUT IT, WE ARE STILL (as Jude calleth us) ANIMALES, SPIRITUM NON HABENTES. And this is a certain rule. Qui non habet, he that hath not his Spirit, is *none of his*; Christ profiteth him nothing. - - - As nothing is done for us, so nothing can be done by us, if he (the Spirit) come not. No means on our part avail us aught. (1.) *Not baptism*; for *Nisi ex Spiritu, IF HE COME NOT, WELL MAY IT WASH SOIL FROM OUR SKIN, BUT NO STAIN FROM OUR SOUL: NO LAVER OF REGENERATION WITHOUT RENEWING OF THE*

HOLY GHOST. (2.) *No preaching* neither; for that is but a letter that killeth, except the Spirit come too and quicken it. (3.) *No sacrament*; we have a plain text for it; the flesh profiteth nothing, if the Lord and giver of life (the Spirit) be away. (4.) To conclude, *no prayer*: for, nisi, unless the Spirit help our infirmity and make intercession with us, we neither know how, nor what to pray." P. 632.

"How much it importeth us to receive him (the Holy Ghost) we may esteem by this, that St. Paul makes it his article of Imprimis; begins with it first, as the most needful.

"But then why, *recepistis Spiritum Sanctum?* The Holy Ghost? No receiving will serve but of him. The reason is, it is nothing here below that we seek; but to heaven we aspire. Then if to heaven we shall, something from heaven must thither exalt us. If partakers of the divine nature, we hope to be - - - that can be no otherwise than by receiving one in whom the divine nature is. *He being received, imparts it to us, and so makes us consortes divinæ naturæ; that is, the Holy Ghost.*

"For, as an absolute necessity there is that we receive the Spirit, else can we not live the life of nature; so, no less absolute, that we receive the Holy Spirit, ELSE WE CANNOT LIVE THE LIFE OF GRACE - - - *Recepistis Spiritum*, gives the life natural; *recepistis Spiritum Sanctum*, gives the LIFE SPIRITUAL.

"Look, how in the first Adam we come to this present life, by sending the breath of life into our bodies. So, in the second, come we to our hold in the *other life*, by *sending the Holy Ghost into our souls.*" P. 644.

"Si non recepistis, without him received, receive what we will, nothing will do us good. Receive the word, it is but a killing letter. *Receive baptism, it is but John's bap-*

tism, BUT A BARREN ELEMENT. Receive his flesh, it profiteth not; receive Christ, it will not do: for he that hath not His spirit is none of his. So Christ renounces him, he hath no part in him -- To conclude; *if we receive not Him, we be but ANIMALES, Spiritum non habentes - - - Et naturalis homo, THE NATURAL MAN THAT NEVER RECEIVED THE SPIRIT, neither perceiveth nor receiveth the things of God, hath nothing to do with them.*

“ The next point is to certify ourselves, *whether we have received this Spirit, or no.*

“ Of the Spirit, the signs are familiar. *For, if it be in us (as the natural spirit doth), at the heart it will beat; at the mouth it will breathe; at the pulse it will be felt.* Some of these may; but all of these will not deceive us.

“ At the heart we begin; for that is first. *Dabo vobis cor novum et spiritum novum. A new heart and a new spirit we shall find. We shall be renewed in the spirit of our mind - - - That a new spirit is received, no better way to know than by new thoughts and desires.* That he that watches well the current of his desires and thoughts, may know *whether and what* spirit it is he is led by, OLD OR NEW - - - We shall know *the Spirit is conceived* by the fear of God in our hearts; it is as the systole or drawing in, to refrain us from evil. And we shall know it by the *love of God* there shed abroad in our hearts: which is as the diastole or dilating it out, to all that good is.” P. 645.

“ Without works, there it (the Spirit) may not be - - *No Spirit, if no work.* For usque adeo proprium est operari Spiritui, ut nisi operetur, nec sit: so kindly is it for the Spirit to be working, AS IF IT WORK NOT, IT IS NOT; THERE IS NONE TO WORK.” P. 646.

No. XV.

Joseph Mede died A. D. 1638.

Mede is twice quoted by Dr. Mant, with the appropriate qualification of the Learned Joseph Mede. P. 36. His language, Disc. XXVI. Book I. is as follows :

“ None can be members or citizens of the kingdom of God, but only those who are the sons of God ; the means to become the sons of God is by REGENERATION or new birth. This is the mystery our Saviour told Nicodemus of, when he came to him by night ; ‘ Except a man’ (saith our Saviour) ‘ be born again, he cannot enter into ‘ the kingdom of God.’ John, iii. 3. Now, REGENERATION or new birth consists of these two parts : Repentance towards God, and faith towards our Lord Jesus Christ ; according to that which the Apostle Paul told the elders of the Church of Ephesus, Acts, xx. 21. ‘ that he had testified both to the Jews and Greeks, repentance towards ‘ God, and faith towards our Lord Jesus Christ ;’ that is *the whole mystery of REGENERATION, whereby a man becomes the child of God, and a member of his kingdom - -*

“ These two, therefore, our Saviour distinguisheth, where he saith, *Repent and believe the Gospel - - -* Both joined together make the new birth, or a new man ; even as in natural generation, the soul being united to the body makes a natural man - - - Those, therefore, who make faith a part of repentance, understand by repentance, the whole REGENERATION of a sinner - - -

“ Repentance is a turning of the whole heart from Satan and sin, to serve God in newness of life. I say, from Satan and sin, because he that lives in sin, *serves the devil, and belongs to his jurisdiction.* And, therefore, in our baptism, WHICH IS THE SEAL OF OUR NEW

BIRTH, we profess our repentance by renouncing the devil and all his works - - -

“ Thus have we seen the several degrees and steps of contrition - - - and so now we are arrived at the main cardo and hinge of repentance, the joint where the two parts thereof, *aversion* and *conversion*, meet and are knit together - - - This is then the main joint of repentance, where the Spirit and grace of God (the *vis πλυστικη* of our REGENERATION, which from the beginning stirred our hearts) gives that great and powerful lift which doth the deed. Here, and not before now, that faith in the Gospel, which applies and reaches hold of Christ, first comes in to give life unto repentance, as a soul unto a body. Which union of faith and repentance, makes the REGENERATION of a spiritual man; as the union of the soul and the body makes the generation of a natural man. And as in natural generation, the soul is not infused in the first conception, but after the body hath been in some measure fashioned and formed; so in OUR REGENERATION; or generation spiritual, justifying faith - - hath no place till repentance be come to the last degree of contrition.

“ To use a similitude from weaving, repentance is as the warp of the Gospel, and the Gospel the woof of repentance. Repentance is as the warp which the Gospel, by the shuttle of *faith*, runs through as the woof, WHENCE PROCEEDS THE WEB OF REGENERATION.” P. 107—113. Third edition, 1672.

No. XVI.

Bishop Davenant died A. D. 1641.

From Bishop Davenant's Exposition of the Epistle to the Colossians, a work which cannot be too highly commended, I extract the following passages, occurring in his

exposition of the 12th verse of chap. ii. To this verse Dr. Mant has referred in support of his own view on the subject.

“*Externa ablutio non afferre potest Christiano solidum solatium, nisi sensiat insuper hæc interna effecta mortificationis et vivificationis. Nihil enim ad salutem conducit baptismus quâ nudum lavacrum corporis, nisi insuper fiat nobis λατρὸν παλιγγενεσίας, Tit. iii. 5. Nam recte Cyprianus de Zelo; Christi nomen induere, et non per Christi viam pergere, quid aliud quam prævaricatio est divini nominis? Christi nomen induimus, cum externum baptismum suscipimus; sed Christi viam ingredimur, cum mundo morimur ut vivamus Deo.*

“*Qui ambulant secundum concupiscentias carnis non possunt Deum incusare, aut baptismi inefficaciam, sed seipsos qui Spiritui resistunt; cui si parerent, peccatum in illis quotidie debilitaretur, imago justiciæ renovaretur, fieret denique illud realiter, quod in baptismo factum fuit sacramentaliter.*

“*Dicimur in baptismo sepulti cum Christo, resurrexisse etiam in Christo vel per Christum, ne hæc supernaturalia effecta vel externo elemento vel nostris propriis viribus tribuamus. - - - - -*

“*Per fidem operationis Dei]* Perventum jam est ad instrumentum illud cujus ope et adminiculo supradicta baptismi beneficia apprehenduntur et possidentur: si enim hæc fides desit, quamvis offerantur thesauri gratiæ in sacramento ex parte Dei, non tamen recipiuntur ex parte nostrâ, sed repelluntur infidelitate. - - - - -

“*Per fidem]* Quod ad primum, non frustra est quod fides exigitur ab Apostolo, ut beneficium spiritualis resurrectionis obtineamus. Nam ut in baptismo adultorum requiritur fides prævia, juxta dictum Salvatoris, Mar. xvi. 16: sic ab illis qui baptisantur cum jam infantes sint, requiritur

fides subsequens ; quam si non præstiterint postea, retinent externam tantummodo baptismi sanctificationem, interna sanctificationis effecta non habent. Unde Augustinus Quæst. ex Nov. Test. Quæst. 59. *Qui baptismum. putat carnali ratione consistere, hic non est spiritualis; nec donum cæleste poterit consequi, qui se per aquam non per fidem commutari credit.*

“ Hujus rei rationem habemus firmam et perspicuam ; quia scilicet substantia sacramentorum est ipse Christus, virtus et vita eorum omnis a Christo : jam vero Christus non attingitur ab infideli ; hujusmodi enim homines dum sacramenta percipiunt, quia *corde sicci sunt, et mente aridi, lambunt quidem illi petram, sed inde nec mel surgunt, nec oleum ; ut alicubi Cyprianus.*

“ *Usus.* Ne operi operato fidamus cum Papistis, sed inquiramus insuper an adsint nobis cætera omnia, sine quibus interna baptismi effecta non habentur.”

No. XVI.

Bishop Hall died A. D. 1656.

From the Works of Bishop Hall, Vol. VII. p. 223,
Epistle 4, to Lady Honoria Hey.

“ Children are the blessing of parents ; and baptism is the blessing of children and parents : wherein there is not only use, but necessity : necessity, not in respect so much of the end, as of the precept. God hath enjoined it to the comfort of parents and behoof of children : which, therefore, as it may not be superstitiously hastened, so not negligently deferred.

“ That the contempt of baptism damneth, is past all doubt : but that the constrained absence thereof should send infants to hell, is a cruel rashness. It is not their

sin to die early: death is a punishment, not an offence; an effect of sin, not a cause of torment; they want nothing but time, which they could not command. Because they could not live a while longer, that, therefore, they should die everlastingly, is the hard sentence of a bloody religion.

“ I am only sorry, that so harsh an opinion should be graced with the name of a father, so revered, so divine: whose sentence yet let no man plead by halves. He, who held it impossible for a child to be saved unless the baptismal water were poured on his face, held it also as impossible, for the same infant, unless the sacramental bread were received into his mouth. There is the same ground for both; the same error in both, a weakness fit for forgetfulness; see yet, how ignorant or ill-meaning posterity could single out the one half of the opinion for truth, and condemn the other of falsehood. In spite of whom, one part shall easily condemn the other; yea, without all force: since both cannot stand, both will fall together for company. The same mouth which said, *Unless ye be born again of water, and the Holy Ghost*, said also, *Except ye eat the flesh of the son of man, and drink his blood*: an equal necessity of both. And lest any should plead different interpretations, the same St. Austin avers this latter opinion also, concerning the necessary communicating of children, to have been once the common judgment of the Church of Rome: a sentence so displeasing, that you shall find the memory of it noted with a black coal, and wiped out in that famous bill of expurgations.

“ Had the ancient church held this desperate sequel, what strange, and yet wilful cruelty had it been in them, to defer baptism a whole year long: till Easter; or that Sunday which hath his name, I think, from the white robes of the baptised! yea, what an adventure was it in some, to adjourn it till their age, with Constantine: if,

being unsure of their life, they had been sure the prevention of death would have inferred damnation!

“ Look unto that legal sacrament of circumcision; which, contrary to the fancies of our Anabaptists, directly answers this evangelical. Before the eighth day, they could not be circumcised: before the eighth day, they might die. If dying the seventh day, they were necessarily condemned; either the want of a day is a sin, or God sometimes condemneth not for sin: neither of them possible; neither according with the justice of the Lawgiver.

“ Or, if from this parallel, you please to look either to reason or example, the case is clear.

“ Reason. No man that hath faith can be condemned; for Christ dwells in our hearts by faith; and he, in whom Christ dwells, cannot be a reprobate. Now, it is possible, a man may have a saving faith before baptism: Abraham first believed to justification; then, after, received the sign of circumcision, as a seal of the righteousness of that faith, which he had when he was yet uncircumcised; therefore some, dying before their baptism, may, yea, must be saved. Neither was Abraham's case singular: he was the father of all them also which believe, not being circumcised: these or they are his sons in faith, so in righteousness, so in salvation: uncircumcision cannot hinder, where faith admitteth: these, following his steps of belief before the sacrament, shall, doubtless, rest in his bosom without the sacrament; without it, as fatally absent, not as wilfully neglected. It is not the water, but the faith: *not the putting away the filth of the flesh*, saith St. Peter, *but the stipulation of a good conscience*; for, ‘ Who takes baptism without a full faith,’ saith Jerome, ‘ takes the water, takes not the Spirit.’ ‘ Whence is this ‘ so great virtue of the water, that it should touch the ‘ body, and cleanse the heart,’ saith Austin, ‘ unless by

‘ the power of the word; not spoken, but believed?’ ‘ Thou
 ‘ seest water,’ saith Ambrose; ‘ every water heals not:
 ‘ that water only heals which hath the grace of God an-
 ‘ nexed:’ and, ‘ if there be any grace in the water,’ saith
 Basil, ‘ it is not of the nature of the water, but of the
 ‘ presence of the Spirit.’ Baptism is indeed, as St. Am-
 brose styles it, ‘ the pawn and image of our resurrection;’
 yea, as Basil, ‘ the power of God to resurrection:’ but,
 as Ignatius expounds this phrase aright, believing in his
 death, we are by baptism made partakers of his resurrec-
 tion. Baptism, therefore, without faith, cannot save a
 man; and, by faith, doth save him: and faith, without
 baptism, where it cannot be had; not where it may be
 had, and is contemned, may save him. That Spirit, which
 works by means, will not be tied to means,” &c.

No. XVIII.

Archbishop Usher died A. D. 1656.

From Archbishop Usher’s Body of Divinity I select
 the following extracts on the subject:

“ *What sacraments be there of the New Testament?* ”

“ Only two: to wit, *baptism*, succeeding in the place
 of *circumcision*; and *the supper of the Lord*, answering
 to *the passover*. By the former we have our *admission*
 into the true Church of God: by the latter we are nou-
 rished and *preserved* in the Church after our admission.

“ *What is baptism?* ”

“ It is the first sacrament of the New Testament, by
 the washing of water (Eph. v. 26), representing the power-
 ful washing of the blood and Spirit of Christ (1 Cor. vi. 11:
 Heb. x. 22); and so sealing our regeneration or new birth;
 our entrance into the covenant of grace, and our engraft-

ing into Christ, and into the body of Christ, which is his Church (John, iii. 5; Tit. iii. 5; Acts, viii. 27). The word baptism signifieth in general any washing: but here it is specially taken for that sacramental washing which sealeth unto those that are within God's covenant, their birth in Christ, and entrance into Christianity."

After stating the outward visible sign and the inward spiritual grace in baptism, to which the reader of these Remarks is requested to refer, the Archbishop goes on thus:

"But is Christ and the cleansing power of his blood only, barely signified in the sacrament of baptism?"

"Nay, more: the inward things are really exhibited to the believer as well as the outward; there is that sacramental union between them, that the one is conveyed and sealed up by the other. Hence are those phrases of *being born again of water and of the Holy Ghost*, John, iii. 5. *Of cleansing by the washing of water*, Eph. v. 29. *So, Arise and be baptised, and wash away thy sins*, Acts, xxii. 16. *So, Rom. vi. 3, We are buried with Christ* in baptism, &c. The sacraments being rightly received do effect that which they do represent.

"Are all they then that are partakers of the outward washing of baptism, partakers also of the inward washing of the Spirit? Doth this sacrament seal up their spiritual ingrafting into Christ to all who externally receive it?"

"Surely no. Though God hath ordained these outward means for the conveyance of the inward grace to our souls; yet there is no necessity that we should tie the working of God's Spirit to the sacraments more than to the word. The promises of salvation, Christ, and all his benefits, are preached and offered to all in the ministry of the word: yet all hearers have not them conveyed to their

souls by the Spirit; but those whom God hath ordained to life. So in the sacraments the outward elements are dispensed to all who make an outward profession of the Gospel (for, in infants, their being born in the bosom of the Church is instead of an outward profession), because man is not able to distinguish corn from chaff: but the inward grace of the sacrament is not communicated to all, but to those only who are heirs of those promises whereof the sacraments are seals. For, without a man have his name in the covenant, the seal set to it confirms nothing to him.

“ *What is the advantage then or benefit of baptism to a common Christian?*

“ The same as was the benefit of circumcision to a Jew outward. Rom. ii. 8. Rom. iii. 1, 2. There is a general grace of baptism, which all the baptised partake of as a common favour; and that is their admission into the visible body of the Church, their matriculation and outward incorporating into the number of the worshippers of God by external communion. And so as circumcision was not only a seal of the righteousness which is by faith; but, as an overplus, God appointed it to be like a wall of separation between Jew and Gentile: so is baptism a badge of an outward member of the Church, a distinction from the common rout of heathen; and God thereby seals a right upon the party baptised to his ordinances, that he may use them as his privileges, and wait for an inward blessing by them. Yet this is but the porch, the shell; and outside; all that are outwardly received into the visible Church, are not spiritually engrafted into the mystical body of Christ. *Baptism is always attended upon by that general grace, but not always with this special.*

“ *To whom then is baptism effectual to the sealing up this inward and special grace?* ”

“ We must here distinguish of persons baptised. The Church doth not only baptise those that are grown and of years; if any such, being bred Pagans, be brought within the pale of the Church, and testify their competent understanding of Christianity, and profess their faith in the Lord Jesus, and in God’s precious promises of remission of sins by his blood, and their earnest desire to be sealed with baptism for the strengthening of their souls in this faith: but the Church also baptiseth her infants, such as being born within her bosom of believing parents are within the covenant, and so have a right unto the seal thereof.

“ *Doth the inward grace always accompany the outward sign in those of years baptised?* ”

“ No: but only then when the profession of their faith is not outward only and counterfeit, but sincere and hearty; they laying hold on Christ, offered in the sacrament, by a lively faith, which is the hand to receive the mercies offered. Acts, viii. 37. *If thou believest with all thy heart, thou mayest be baptised*; saith Philip to the eunuch. For it were absurd to extend the benefit of the seal beyond the covenant. Now the covenant is made only to the faithful, John, i. 10; Mark, xvi. 16. *He that believeth and is baptised shall be saved; but he that believeth not, whether he be baptised or no, shall be condemned.* Simon Magus (Acts, viii. 13) and Julian, and thousands of hypocrites and formalists, shall find no help in the day of the Lord by the holy water of baptism, without it be to increase their judgment.

“ *But what say you of infants baptised, that are born in the Church; doth the inward grace in their baptism always attend upon the outward sign?* ”

“ Surely no: the sacrament of baptism is effectual in infants only, to those and to all those who belong unto the election of grace, which thing, though we (in the judgment of charity) do judge of every particular infant, yet we have no ground to judge so of all in general: or if we should judge so, yet it is not any judgment of certainty; we may be mistaken.

“ *Is every elect infant then actually sanctified and united unto Christ in and by baptism?*

“ We must here also distinguish of elect infants baptised, whereof some die in their infancy, and never come to the use of reason; others God hath appointed to live and enjoy the ordinary means of faith and salvation.

“ *What is to be thought of elect infants who die in their infancy, and have no other outward means of salvation but their baptism?*

“ Doubtless, in all those the inward grace is united to the outward sign, and the Holy Ghost doth as truly, and really, and actually, apply the merits and blood of Christ in the justifying and sanctifying virtue unto the soul of the elect infant, as the minister doth the water to its body, and the invisible grace of the sacrament is conveyed by the outward means.

“ *But how can an infant be capable of the grace of the sacrament?*

“ Very well. Though infants be not capable of the grace of the sacrament by that way whereby the grown are, by hearing, conceiving, believing; yet it followeth not that infants are not capable in and by another way. It is easy to distinguish between the gift conveyed, and the manner of conveying it. Faith is not of absolute necessity to all God's elect, but only to those to whom God affords means of believing. It is the application of Christ's righteousness that justifieth us, not our apprehending it:

God can supply the defect of faith by his sanctifying Spirit, which can do all things on our part which faith should do. Do we not know that the sin of Adam is imputed to children, and they defiled by it, though they be not capable to understand it? Even so the righteousness of Christ may be, and is by God's secret and unknown way to elect infants: and so to those that are born deaf, and fools, not capable of understanding. For, though God tieth us to means, yet not himself: He that hath said of infants, *to them belongs the kingdom of God*, knows how to settle upon them the title of the kingdom. And we have no reason to think, but that even before or in, at or by the act of baptism, the Spirit of Christ doth unite the soul of the elect infant to Christ, and clothe it with his righteousness, and impute unto it the title of a son or daughter by adoption, and the image of God by sanctification; and so fit it for the state of glory.

“ But what is to be thought of the effect of baptism in those elect infants, whom God hath appointed to live to years of discretion? ”

“ In them we have no warrant to promise constantly an extraordinary work, to whom God intends to afford ordinary means. For, though God do sometimes sanctify from the womb, as in Jeremy and John Baptist, sometimes in baptism, as he pleaseth; yet it is hard to affirm (as some do) that every elect infant doth ordinarily, before or in baptism, receive initial regeneration, and the seed of faith and grace. For, if there were such an habit of grace then infused, it could not be so utterly lost or secreted as never to show itself, but by being attained by new instruction. But we may rather deem and judge that baptism is not actually effectual to justify and sanctify, until the party do believe and embrace the promises.

“ Is not baptism then, for the most part, a vain empty show, consisting of shadows without the substance, and a sign without the thing signified ?

“ No ; it is always an effectual seal to all those that are heirs of the covenant of grace : the promises of God, touching justification, remission, adoption, are made and sealed in baptism to every elect child of God ; then to be actually enjoyed, when the party baptised shall actually lay hold upon them by faith. Thus baptism, to every elect infant, is a seal of the righteousness of Christ, to be extraordinarily applied by the Holy Ghost, if it die in its infancy ; to be apprehended by faith, if it live to years of discretion, so that as baptism administered to those of years is not effectual unless they believe ; so we can make no comfortable use of our baptism, administered in our infancy, unless we believe. The righteousness of Christ and all the promises of grace were, in my baptism, estated upon me and sealed up unto me on God’s part : but then I come to have the profit and benefit of them, when I come to understand what grant God in baptism hath sealed unto me, and actually to lay hold upon it by faith.

“ Explain this more clearly.

“ We know that an estate may be made unto an infant, and in his infancy he hath right unto it, though not actual possession of it, until such years. Now, the time of the child’s incapability, the use and comfort of this estate is lost indeed ; but the right and title is not vain and empty, but true and real, and stands firmly secured unto the child, to be claimed what time soever he is capable of it. Even so infants elect have Christ and all his benefits sealed up unto them in the sacrament of baptism ; yet, through their uncapableness, they have not actual fruition of them until God give them actual faith to apprehend them. Is baptism lost then, which is administered in our infancy ? Was it a vain and empty

ceremony? No; it was a complete and effectual sacrament; and God's invisible graces were truly sealed up under visible signs. And though the use and comfort of baptism be not for the present enjoyed by the infant; yet by the parent it is, who believes God's promises for himself and for his seed, and so by the whole congregation: and the things then done shall be actually effectual to the infant, whenever it shall be capable to make use of them."

No. XIX.

Bishop Taylor died A. D. 1667.

See page 100 of this work.

No. XX.

Archbishop Leighton died A. D. 1684.

Extract from Archbishop Leighton's Commentary on the First Epistle of St. Peter.

"Chap. iii. ver. 21. The like figure whercunto baptism doth even now save us (not the putting away the filth of the flesh, but) the answer of a good conscience towards God, by the resurrection of Jesus Christ.

"In which words we have, 1. The end of baptism. 2. The proper virtue or efficacy of it for that end. And, 3. A resemblance in both these to Noah's preservation in the flood.

"1. The end of baptism, to *save us*. This is the great common end of all the ordinances of God, that one high mark they all aim at. And the great and common mistake of them is, that they are not so understood and used, &c. - - - - - This doth *save us*.

"2. The next thing is the power and virtue of this

means for its end. That baptism hath a power is clear, in that it is so expressly said, *it doth save us*: which kind of power is as clear in the way of it here expressed; not by a natural force of the element, though adopted and sacramentally used; it can only wash away the filth of the body; its physical efficacy or power reaches no further: but it is in the hand of the Spirit of God, as other sacraments, and as the word itself is, to purify the conscience and convey grace and salvation to the soul, by the reference it hath to and union with that which it represents. It saves *by the answer of a good conscience unto God*, and it affords that *by the resurrection of Jesus Christ from the dead*.

“ Thus then we have a true account of the power of this, and so of other sacraments, and a discovery of the error of two extremes; (1.) Of those that ascribe too much to them, as if they wrought by a natural inherent virtue, and *carried grace in them inseparably*. (2.) Of those that ascribe too little to them, making them only signs and badges of our profession. Signs they are, but more than signs merely representing; they are means exhibiting, and seals confirming *grace to the faithful*. But the working of faith, and the conveying of Christ into the soul to be received by faith, is not a thing put into them to do of themselves, but still in the supreme hand that appointed them: and he indeed both causes the souls of his own to receive there his seals with faith, and makes them effectual to confirm that faith which receives them so. They are then, in a word, neither empty signs *to them that believe*, nor effectual causes of grace *to them that believe not*.

“ The mistake, on both sides, arises from the want of duly considering the relative nature of these seals, and that kind of union that is betwixt them and the grace they

represent ; which is real though not natural or physical, as they speak. So that though they do not save all that partake of them, yet they do *really and effectually save believers* (for whose salvation they are means), as the other external ordinances of God do. Though they have not that power which is peculiar to the Author of them, yet a power they have, such as befits their nature, and by reason of which they are truly said to sanctify and justify, and so to save, as the Apostle here avers of baptism.

“ Now, that which is intended for our help, our carnal minds are ready to turn into a hinderance and disadvantage. The Lord representing invisible things to the eye, and confirming his promises even by visible seals ; we are apt, by the grossness of our unspiritual hearts, instead of stepping up by that which is earthly to the divine spiritual things represented, to stay on the outward element, and go no further. Therefore the Apostle, to lead us into the inside of the seal of baptism, is very clear in designing the effect and fruit of it, *Not* (says he) *putting away the filth of the flesh* ; and water, if you look no further, can do no more. There is an invisible impurity upon our nature, chiefly on our invisible part, our soul. This washing means the taking away of that ; and *where it reaches its true effect*, it doth so purify the conscience, and makes it good, truly so in the sight of God, who is the judge of it.

“ Consider, 1. It is a pitiful thing to see the ignorance of the most professing Christianity, and partaking of the outward seals of it, yet not knowing what they mean, nor apprehending the spiritual dignity and virtue of them. They are blind in the mysteries of the kingdom, and not so much as sensible of that blindness. And being ignorant of the nature of these holy things, they cannot have a due esteem of them, which arises out of the view of

their inward worth and efficacy. A confused fancy they have of some good in them, and this rising to the other extreme, to a superstitious confidence in the simple performance and participation of them; as if that carried some inseparable virtue with it, which none could miss of who are sprinkled with the waters of baptism, and share in the elements of bread and wine in the Lord's supper.

“ And what is the utmost plea of the most for their title to heaven? That in these relative and external things they are Christians, are baptised, hear the word, and are admitted to the Lord's table; not considering how many have gone through all these, and daily are going on in the ways of death; never coming near Jesus Christ, *who is the way, the truth, and the life*, whom the word and the seals of it hold forth to believers, assuring them that they are washed in his blood, and quickened with his life, and made like him, and coheirs of glory with him.

“ 2. Even they that have some clearer notion of the nature and fruit of the seals of grace, yet are in a practical error, that they look not with due diligence into themselves; inquiring after the efficiency of them in their hearts, &c. &c.”

Subsequently the Archbishop says, “ Now that baptism doth apply and seal *to the believer* his interest in the death and resurrection of Christ, the Apostle St. Paul teaches to the full, Rom. vi. 4. *We are buried with him (says he) by baptism into his death, that, like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life.* Where the dipping into the waters is referred to, as representing our dying with Christ; and the return thence, as expressive of our rising with him.”

Under his last division, viz. “ the resemblance of baptism with the saving of Noah in the flood,” he adds,

“ There is further another thing specified by the Apostle, wherein, though it be a little hard, yet he chiefly intends the parallel; the *fewness* of those that are saved by both. For, though many are sprinkled with the elemental water of baptism, yet few, so as to attain by it the *answer of a good conscience towards God*, and to live by participation of the resurrection and life of Christ.”

If these Remarks should answer no other end than to bring the reader acquainted with the works of Leighton, I shall not think that I have written in vain.

No. XXI.

Bishop Reynolds died A. D. 1676.

Bishop Reynolds is to be added next to the authorities already quoted.

“ I shall propose three cases to be resolved: 1st, Whether sin may reign in a REGENERATE man so as that this power and kingdom of sin shall consist with the righteousness of Christ? 2dly, How wicked men may be convinced that sin reigns in them, and what difference there is between the power of sin in them and in the REGENERATE? 3dly, Why every sin doth not reign in every UNREGENERATE man?” P. 110, edit. 1679.

“ All Christ’s subjects are withal his children. They are *born* unto him. Christianity is a birth. Except a man be born again, he cannot see the kingdom of God. - - - There are subordinate instruments - - - the Holy Apostles, Evangelists, doctors, and pastors, who therefore are sometimes called fathers, begetting us in Christ Jesus, ‘ I have begotten you through the Gospel;’ and sometimes mothers bearing and bringing forth; ‘ of whom I ‘ travail in birth again, until Christ be formed in you.’

There is a holy *seed* out of which those children of Christ are formed; namely, the WORD OF GOD, which liveth and abideth for ever. For, the heart of a man *new-born* unto Christ cometh from the WORD, as a *paper from the press*, or as a garment from the perfume, *transformed into that quality of spiritualness and holiness which is in the WORD.*" P. 353.

No. XXII.

Bishop Pearson died A. D. 1686.

The admirable work of Bishop Pearson, on the Creed, is most deservedly held in high estimation by the members of our Church; and I have understood that it is one of those books which are pretty generally recommended by our Bishops to the candidates for ordination. From this work I shall make a few extracts.

“The second part of the office of the Holy Ghost, in the sanctification of man, is the REGENERATION and renovation of him” (the former being the illumination of his mind). “For our natural corruption consisting in an aversion of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit of God. For, *according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost.* So that *except a man be born again, of water and the Holy Ghost, he cannot enter the kingdom of God.* We are all at first defiled by the corruption of our nature and the pollution of our sins; *but we are washed, but we are sanctified, but we are justified, in the name of the Lord Jesus, and by the Spirit of our God.* The second part then is the renewing of man in all the parts and faculties of his soul.” *Art. VIII. I believe in the Holy Ghost.*

Again: in writing on the IXth Article, *The Holy Catholic Church*, after having described several kinds of holiness belonging to the Church, he adds,

“ Where, first, we must observe that the Church, as it embraceth all the professors of the true faith of Christ, containeth in it, not only such as do truly believe and are obedient to the word, but those also which are hypocrites and profane. Many profess the faith, which have no true belief: many have some kind of faith, which live with no correspondence to the Gospel preached. Within, therefore, the notion of the Church are comprehended good and bad, being both externally called, and both professing the same faith. For, *the kingdom of heaven is like unto a field, in which wheat and tares grow together unto the harvest; like unto a net that was cast into the sea, and gathered of every kind; like unto a floor, in which are laid up wheat and chaff; like unto a marriage feast, in which some have on the wedding garment, and some not.* This is that ark of Noah, in which were preserved beasts clean and unclean. This is that *great house*, in which there are not only *vessels of gold and silver, but also of wood and of earth, and some to honour, and some to dishonour.* There are *many called*, of all which the Church consisteth, but there are *few chosen* of those which are called, and thereby within the Church. I conclude therefore, as the ancient Catholics did against the Donatists, that within the Church, in the public profession and external communion thereof, are contained persons truly good and sanctified, and hereafter saved; and, together with them, other persons VOID OF ALL SAVING GRACE, and hereafter to be damned.

“ Of these promiscuously contained in the Church, such as are void of all saving grace while they live, and

communicate with the rest of the Church, and, when they pass out of this life, die in their sins; as they were not in their persons holy while they lived, so are they no way of the Church after their death, neither as members of it, nor contained in it. Through their own demerit, they fall short of the glory to which they were called, and being by death separated from the external communion of the Church, and having no true internal communion with the members and the Head thereof, are totally and finally cut off from the Church of Christ."

In writing *on the Communion of Saints*, the Bishop says, "The true notion of *saints* is expressed by Moses, both as to the subject, and the affection or qualification of it; for they are called by him *men of holiness*: such are the persons understood in this article, which is the communion of men of holiness. Now holiness, in the first acceptation of it, signifieth separation, and that with the relation of a double term, of one from which the separation is made, of the other to which that which is separated is applied. Those things which were counted holy under the law were separated from common use, and applied to the service of God, and their sanctity was nothing else but that separation from and to those terms, from an use and exercise profane and common, to an use and exercise peculiar and divine. Thus, all such persons as are called from the vulgar and common condition of the world unto any peculiar service or relation unto God, are thereby denominated holy, and in some sense receive the name of *saints*. The penmen of the Old Testament do often speak of the people of Israel as of an holy nation, and God doth speak to them as to a people holy unto himself; because he had chosen them out of all the nations of the world, and appropriated them to himself. Although, therefore, most of that nation were rebellious to Him which

called them, and void of all true inherent and actual sanctity; yet, because they were all in that manner separated, they were all, as to that separation, called holy. In the like manner, those of the New Testament, writing to such as were called, and had received, and were baptised in the faith, give unto them all the name of *saints*, as being in some manner such, by being called and baptised. For, being baptism is a washing away of sin, and the purification from sin is a proper sanctification; being every one who is so called and baptised *is thereby separated from the rest of the world*, which are not so, and all such separation is *some kind* of sanctification; being, though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to *presume* of the good effect, therefore all such as have been received into the Church, may in some sense be called holy.

“ But because there is more than an outward vocation and a charitable presumption, necessary to make a man holy; therefore we must find some other qualification which must make him really and truly such, not only by an extrinsecal denomination, but by a real and internal affection. What this sanctity is, and who are capable of this title properly, we must learn out of the Gospel of Christ, by which alone, ever since the Church of Christ was founded, any man can become a saint. Now, by the tenour of the Gospel, we shall find that those are truly and properly saints, which are *sanctified in Christ Jesus*; first, in respect of their holy faith, **BY WHICH THEY ARE REGENERATED**; *for whosoever believeth that Jesus is the Christ is born of God*; by which they are purged, God himself *purifying their hearts by faith*; whereby they are *washed, sanctified, and justified in the name of the Lord Jesus, in whom also, after that they*

believe, they are sealed with the Holy Spirit of promise, &c."

On these extracts from this excellent work, it will be observed ;

1. That the learned Bishop makes regeneration to consist in an inclination given to the will of man, naturally depraved and averse from God, to his holy will ; or, in a renewal of man in all the parts and faculties of his soul.

2. That the necessary effect of baptism is no more than an outward separation from a profane to an holy purpose, and is to be distinguished from inward sanctification, the latter being conferred on some only among those who are baptised.

3. That regeneration is inseparably connected with faith in Jesus as the Christ, so that no believer in him is unregenerate, and no unbeliever is regenerate.

4. That *the seal* of the Holy Spirit of promise, vouchsafed to the regenerate in baptism (and effectual, whether regeneration follow or precede it) follows that faith whereby men are regenerated, or, to speak more correctly, which is the fruit of regeneration.

Other like inferences might be drawn from the Bishop's words, but I leave the reader to make them himself.

No. XXIII.

Dr. Isaac Barrow died A. D. 1677.

The learned Dr. Isaac Barrow has these words :
 " Faith is the root of our spiritual life, for he that cometh unto God must believe ; and, ' Add to your faith virtue,' saith St. Peter, supposing faith to precede other virtues. *It is the principal conduit of divine grace ; for by it we are REGENERATED, and become the sons of God ;* Ye all

(saith St. Paul) are the sons of God by faith in Christ Jesus." Vol. II. Fol. 4th edition, p. 13.

" We may add, as an observable point, the analogy or opposite resemblance thereof, between the conception of our Saviour for us and his formation in us; his natural generation, and THE SPIRITUAL REGENERATION OF CHRISTIANS; his becoming our brother in the flesh, and our being made his brethren in the Spirit; both being effected by the same agent. As Christ was made true man and partaker of our nature, so we become true Christians and consorts of the divine nature by the operation of the same divine Spirit. As he by the dispensation of God; so we by his grace *are born* not of blood, nor by the will of the flesh, nor by the will of man, but of God. Hence doth accrue a new relation, and we become his brethren, not only as he was made like to us, but also as we become like to him, *and are begotten of God by the same heavenly virtue*, the same incorruptible seed. It may, indeed, be an admonition *to us to LABOUR after this spiritual conception*, which will render us conformable to our Lord, and far more truly allied to him than ever his partaking our nature hath done; and, indeed, without *that spiritual one*, this *carnal alliance* will not signify any thing of benefit to us; it will little profit us that he was born in the flesh, if we are not *born of the Spirit, without which generation we cannot enter into the kingdom of God.*" P. 263.

" God, in mercy, doth grant to us the virtue of his Holy Spirit; who first opening our hearts so as to let in and apprehend the light of truth, &c. - - - Then by continual impressions he bendeth our inclinations - - - - - Both these operations together (enlightening our minds, sanctifying our will and affections) do constitute and accomplish that work which is styled *the REGENERATION*,

renovation, vivification, new creation, resurrection of a man; the faculties of our souls being so improved, that we become, as it were, other men thereby, &c."* P. 370.

No. XXIV.

Bishop Hopkins died A. D. 1690.

See page 68 of this work.

No. XXV.

Archbishop Tillotson died A. D. 1694.

The language of Archbishop Tillotson, in his sermons on the Nature of Regeneration, vol. vi. 8vo. 1742, is most decidedly opposed to Dr. Mant's main position.

“The prevalency and dominion of sin makes an **UN-REGENERATE state**, as the prevalency of grace puts a man into a regenerate state. An unregenerate man is not necessarily as bad as is possible, no more than it is necessary to a regenerate state that a man be perfectly good.” P. 1758.

“The Scripture ascribes our conversion and repentance,

* It is proper to mention, that Dr. Barrow, in many parts of his works, expresses himself in language which favours Dr. Mant's hypothesis; in his doctrine of the sacraments particularly. The above extracts are given in order to show that Dr. Barrow did not intend his language, when formally treating on the sacrament of baptism, to be strained to the extent of Dr. Mant's position. That he exhorts baptised persons to **LABOUR** after **REGENERATION**, and considers **FAITH** to be the instrument of **REGENERATION**, cannot be doubted after the passages above quoted; and this is all my argument requires. A similar remark may be applicable to some other of my authorities, to Bishop Andrews for instance, and Archbishop Tillotson.

OUR REGENERATION and sanctification, to several causes : To the Holy Spirit of God, as the principal author and efficient ; hence we are said to be *born of the Spirit*. To the WORD OF GOD, as the subordinate means and instrument of our conversion ; hence we are said to be *begotten by the WORD OF TRUTH*." P. 1765.

" REGENERATION is evidently by degrees in experience of the ordinary method of God's grace, both in those who are REGENERATED *by a pious and religious education, &c.*" P. 1779.

" REGENERATION is the change of a man's state, from a state of sin to a state of holiness ; which, because it is an entrance upon a new kind of life, it is fitly resembled to REGENERATION or a new birth ; to a new creation, the man being, as it were, quite changed or made over again, so as not to be, as to the main purpose and design of his life, the same man he was before." P. 1784, Svo. edition, 1742.

No. XXVI.

Bishop Beveridge died A. D. 1707.

See page 94 of this work.

No. XXVII.

Bishop Bull died A. D. 1709.

Bishop Bull, in his *Apologia pro Harmonia, ejusque Authore*, after describing the *sponson*, or *stipulation*, anciently as well as now, made in baptism, and which he states to be the *συνειδήσεως ἀγαθῆς ἐπεσώτημα*, mentioned by St. Peter, 1 Ep. iii. 21, as that in baptism which saves, goes on to say : " Hanc *sponsonem salutis* vocat Tertullianus de baptismo. Idem de resur. carn. dixit : *Anima enim*

non lavatione sed responsione sancitur. Cyprianus *interrogationem baptismi* vocat, Epist. 80 & 76. Jam huic *bonæ conscientiæ stipulationi* disertè a Petro tribuitur salus, quæ baptismate confertur, nempe remissio peccatorum et jus ad vitam eternam. Quippe sine h. c. stipulatione (quæ sane nihil aliud est quàm universi Christianismi, sive legis evangelicæ, etiam quâ parte crucem tolli jubet, susceptio) nemo quâvisunque fide præditus, remissionem peccatorum et jus ad vitam eternam obtinere potest; SED ISTI BAPTISMI EFFECTUS NEQUAQUAM ABSOLUTE SUSPENDUNTUR AB EXTERIORI SACRAMENTI CEREMONIA, utpote quâ, aliquâ rerum humanarum περίστασει, prohiberi possit is, qui sincerum intra animum Christianismum conceperit.”

I have produced this passage for the purpose of showing that, in the opinion of Bishop Bull, the effects of baptism are suspended on the *sincerity* of the sponson entered into by the baptised person, that is, of his repentance towards God, and faith in our Lord Jesus Christ. *The sponson of a good conscience* must be the effect, and not the cause, of regeneration; and without this, according to Bishop Bull's doctrine, no one, although baptised, can obtain remission of sins, and a right to eternal life.

No. XXVIII.

Bishop Burnet died A. D. 1715.

See page 67 of this work.

No. XXIX.

Dr. South died 1716.

Dr. South also takes a ground most opposed to Dr. Mant. He says: “ Habitual preparation for the Lord's supper consists in a standing permanent habit or principle

of holiness, wrought chiefly by God's Spirit, and *instrumentally by his word*, in the heart or soul of man; such a principle as is called, both by our Saviour and his Apostles, the NEW BIRTH, the new man, the immortal seed, and the like, and by which a man is so universally changed and transformed in the whole frame and temper of his soul, as to have a new judgment and sense of things, new desires, new appetites and inclinations." Vol. ii. p. 288, 5th edition, 1722.

"The truth is, for any one who is not passed from *death unto life*, and has not in him that *new living principle* which we have hitherto been speaking of, to come to this spiritual repast, is, upon the matter, as absurd and preposterous, as if he who makes a feast should send to the graves and the churchyards for guests, or entertain and treat a corpse at a banquet." Idem, p. 290.

"There is a constant and habitual love of sin in the UNREGENERACY and corrupt estate of the soul - - - A man may as well go abroad and leave his body and flesh behind him, as an UNREGENERATE man go any whither not attended by his sin - - - Sin; it is the *primum vivens* and the *ultimum moriens*; like the heart itself which harbours it; in every finally impenitent sinner so exceedingly beloved, that many UNREGENERATE men vouchsafe even to live and die with their sins; which is the highest pitch of love imaginable." Vol. ix. p. 285—287.

No. XXX.

Dr. Wall.

Dr. Wall, in his History of Infant Baptism, has produced, for the most part, those passages from the catholic Fathers, in which the figure *metonymy* is, according to the

opinion of Cranmer and Jewel before quoted, so freely used. But it will appear, even from the Doctor's own statement, that what he calls regeneration is not any internal change, but merely a relative or ecclesiastical translation, not necessarily connected *with a death unto sin, and a new birth unto righteousness*. If this be all that is attributed to baptism, I see no objection to the doctrine of baptismal regeneration; but this certainly is not what is meant in Scripture by being *born of God*, nor what the various terms used by Dr. Mant, as synonymous with regeneration, necessarily imply*.

Quoting St. Augustine, Dr. Wall says: "As, in Abraham, the righteousness of faith *went before*, and circumcision, the seal of the righteousness of faith, *came after*; so in Cornelius, the spiritual sanctification by the gift of the Holy Spirit went before, and the sacrament of regeneration by the laver of baptism came after: and as in Isaac, who was circumcised the eighth day, the seal of the righteousness of faith went before, and (as he was a follower of his father's faith) the righteousness itself, the seal whereof had gone before in his infancy, came after: so in infants baptised, the sacrament of regeneration goes before, and (IF THEY PUT IN PRACTICE THE CHRISTIAN RELIGION) conversion of the heart, *the mystery whereof went before in their body* †, comes after.

" - - - - - *By all which, it appears that the sacrament of baptism is one thing, and conversion of the heart another; but that the salvation of a person is completed by both of them. And if one of these be wanting, we are not to think that the other is wanting, since one may be without the other in an infant, and the other was without that in the thief: God Almighty making up, both*

* See above, pages 139 and 140.

† Conversion of heart is, therefore, the thing signified in baptism.

In one and the other case, that which was not wilfully wanting.

“Whereas, some people have expressed a wonder at St. Austin, that he should hold that *all that are baptised, are also regenerate*; no man living can read him without perceiving that he uses the word (regenerate) as another word for (baptised), and that this with him would have been an identical proposition; as if one should say now-a-days, ‘*All that are baptised are christened.*’ If some of late days have put a new sense on the word (regenerate)*, how can St. Austin help that? And the Church of England uses the word in the old sense.

“If the objection be, that it is not easy to conceive how an infant can be *born*, or regenerate, *of the Spirit* (which is mentioned in the text, John, iii. 5, as well as with water), since he is not capable of any operations of the Spirit on his will, &c.; it is not only owned by all other Christians, that the Holy Spirit, *besides his office of converting the heart*, does seal and apply pardon of sin, and other promises of the covenant - - - that infants are capable of salvation by Christ’s purchase, and the application of Christ’s blood and spirit to them - - - the grace of Christ electing them, putting them into Christ, uniting them to him by his Spirit.”

I see no difference between the doctrine here maintained by Dr. Wall, and that maintained by Bishops Bradford and Hopkins; but that what the former calls conversion, is called by the latter spiritual internal regeneration, or the renewing of the Holy Ghost. Dr. Wall’s conversion is, however, according to his own statement, the thing signified in baptism, or that which is mystically therein represented.

* The inward spiritual grace of baptism, is a *death unto sin, and a new birth unto righteousness.*

No. XXXI.

Dr. Whitby died A. D. 1726.

Dr. Whitby thus expresses his view of the distinction between baptismal and spiritual regeneration, in his Paraphrase on John, iii. 3—6.

Ver. 3. “ Jesus said to him - - Except a man be *born again*; that is, renewed in his mind, will, and affections, by the operation of the Holy Spirit, and so become a *new creature*, 2 Cor. v. 17; he cannot see the kingdom of God.

Ver. 4. “ Nicodemus, being a Pharisee, exact in the observance of their traditions and ritual observances, but having no knowledge of this SPIRITUAL REGENERATION, saith to him, ‘ How can a man be born when he is old,’ &c.

Ver. 5. “ Jesus answered - - Verily, verily, I say to thee, except a man be born (again) of water, and so become one of my disciples by that BAPTISMAL REGENERATION, by which your proselytes are said to become as infants new born; and of THE SPIRIT *purifying his heart* from all worldly and carnal lusts, and *enabling him to live a spiritual life* according to my doctrine, he cannot enter into the kingdom of God.

Ver. 6. “ And the reason and necessity of THIS REGENERATION BY THE SPIRIT is evident - - - for that which is born of the flesh is flesh, still mindeth chiefly carnal things, and lives after the motions of the flesh; and he (but) that which is born of the Spirit is spirit; that is, *is acted by and lives after the motions and directions of the Holy Spirit.*

Ver. 8. “ The wind bloweth, &c. So it is with every one that is born of the Spirit; the *effects* produced in him by the Holy Spirit *plainly show a great change in him,*

and he himself *perceives* it; but *the operations of the Spirit, producing this change*, are not perceptible to others, nor is the renewed person always able to perceive and to distinguish them from the inward workings of his own mind."

In his notes on the same verses, the Doctor observes, "That Christ seems to speak this ('see the kingdom of 'God') - - - of that spiritual kingdom which was to be created by the Messiah, and into which men entered by baptism; whence it must follow, that no man is indeed a member of Christ's kingdom who is not **TRULY REGENERATE**. 'If you continue in my word,' saith Christ, 'then are ye my disciples indeed,' John, viii. 31; and, 'if any man hath not the Spirit of Christ, he is none of 'his,' Rom. viii. 9."

Ver. 5. " 'If a man be not born of water.' That our Lord here speaks of **BAPTISMAL REGENERATION**, the whole Christian church from the beginning hath always taught, and that with very good reason; for, though water is sometimes put to signify or represent the purifying operations of the Holy Spirit, yet, to be *born of water*, is a phrase never used in Scripture for *being born of the Spirit*; but is very properly used of that baptism which is the laver of regeneration, Tit. iii. 5, and was by all the ancients styled *παραγενεσις* or regeneration."

On 1 Cor. vii. 14, the Doctor thus writes:

"The argument for infant baptism runs thus: If the holy seed among the Jews was, therefore, to be circumcised and be made *federally holy* by receiving the *sign* of the covenant, and being admitted into the number of God's holy people, because they were born in sanctity or were seminally holy; for, the root being holy, so are the branches also: then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the *sign* of

the Christian covenant, the laver of regeneration, and so be entered into the society of the Christian church."

On Gal. vi. 15. "For, in the economy of Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but a *new creature*, one dead to sin, the flesh and the world, but living unto God."

On 1 John, xi. 29. "If ye know that he is righteous, ye know that every one that doth righteousness is born of him, as being *born again of the Spirit* derived from him, and so become a *son of God* and an heir of life." Rom. viii. 14, 17.

On 1 John, iii. 10. "In this the children of God are manifest, and the children of the devil, whosoever doth not righteousness is not of God, &c. That is, he that doth not, from an heart studious of conformity to Him that is righteous (ver. 7), and in obedience to his law commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a child of God, because *he only is born of God, and hath the divine nature in him, who thus doth righteousness*. 1 John, ii. 29. And he who doth not in truth, and in actions demonstrating the sincerity of his affection to his brother (ver. 18), show his love to him, he hath no true love to God (ch. iv.), *and so is not born of God, nor can he be the child of God, since he obeys not his commandments*. (ver. 1.)"

No. XXXII.

Bishop Sherlock died A. D. 1768.

Bishop Sherlock is to be added to the list of the opponents of Dr. Mant.

“ To destroy the old man, to root out all the corrupt affections of nature, and to implant a new principle of life and holiness, to restore the decayed image of God, to give new desires to the soul, new affections to the heart ; what is it but to *new-make* the man, and by a *second creation* to restore him to the rights and privileges of the first, which were long since forfeited by sin and disobedience ?” Disc. XI. vol. iii. p. 276, edition 1761.

“ If you would know whether the Spirit of Christ be in you of a truth, you have a plain rule in the text (James, iii. 17) to examine yourself by. How the Spirit cometh or how it goeth, we know not. Our Saviour, in his discourse with Nicodemus, compares the influence of the Spirit to the blowing of the wind. ‘ Thou hearest the ‘ sound thereof, but canst not tell whence it cometh or ‘ whither it goeth ; so is every one that is born of the Spirit.’ How the new birth and REGENERATION is performed, He only can tell who performs it ; but the effects of it every man may see ; they are as discernible as the voice of the winds, though in their cause and spring as secret and altogether as far removed from human sight. As the fruits of the Spirit are the only evidence we can have of the Spirit, so the end of giving the Spirit is the producing these good fruits. Sanctification, REGENERATION, and all other terms by which the operation and work of the Spirit in believers are denoted, signify to us that the Spirit is given to redeem us from sin, and to render us a people acceptable to God, zealous of good works. The true way of judging whether the Spirit of God be in us, is to consider our deeds. Righteousness and holiness are the only certain marks of REGENERATION.” Disc. XII. p. 301—304.

No. XXXIII.

Dr. Paley died A. D. 1805.

From the Sermons of Archdeacon Paley I extract the following passage, p. 115.

“ In opposition, however, to what is here said, there are who contend, that it is necessary for every man living to be converted, before he can be saved. This opinion undoubtedly deserves serious consideration, because it founds itself upon Scripture, whether rightly or erroneously interpreted is the question. The portion of Scripture upon which they who maintain the opinion chiefly rely, is our Saviour’s conversation with Nicodemus, recorded in the third chapter of St. John’s Gospel. Our Saviour is there stated to have said to Nicodemus, ‘ Ex-
‘ cept a man be born again, he cannot see the kingdom of
‘ God ;’ and afterwards, as a confirmation, and, in some sort, an exposition of his assertion, to have added, ‘ Ex-
‘ cept a man be born of water, and of the Spirit, he
‘ cannot enter into the kingdom of God.’ It is inferred from this passage, that *all persons whatever* must undergo a conversion before they be capable of salvation : and it cannot be said that this is a strained or forced inference ; but the question before us at present is, is it a necessary inference ? I am not unwilling to admit that this short, but very remarkable conversation is fairly interpreted of the gift of the Spirit, and that, *when this Spirit is given, there is a NEW BIRTH, a REGENERATION ; but I say that it is no where determined at what time of life, or under what circumstances, this gift is imparted :* nay, the contrary is intimated, by comparing it to the blowing of the wind ; which, in its mode of action, is out of the reach of our rules and calculations : ‘ The wind bloweth where it
‘ listeth, and thou hearest the sound thereof, but canst

‘not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.’”

It is remarkable that the Archdeacon has not even referred to baptism in this passage, though commenting on Dr. Mant’s text, except by observing, that we pray for the Spirit, in baptism, for those who are baptised, as we do on other occasions. And it will not be unobserved, that he makes no distinction between conversion and regeneration.

No. XXXIV.

Bishop Horsley died A. D. 1806.

I am not aware that our learned contemporary Bishop Horsley has, in any one of his numerous publications, treated expressly on the subject of baptism, or on that of regeneration. He has, however, in the last volume of his posthumous Sermons, incidentally stated his sentiments in a way which is, I conceive, inconsistent with the notion that baptism is the only and certain “vehicle of regeneration.” The following extracts are made from his Sermons on the Seal of the Spirit, of which the text is Eph. iv. 30.

“A seal has been in use, from the earliest antiquity, to authenticate writings of importance, both in public and private transactions. - - - In allusion to this practice, whatever may seem to justify a claim to any particular privilege, commission, or authority, *or to afford a confirmation of a promise that is hereafter to take effect*, is by an easy figure called a seal - - - By the same figure he (the Apostle Paul) calls circumcision the seal of Abraham’s righteousness of faith. It was *the appointed mark and standing memorial* of the promises which were made to Abraham, in consideration of that righteousness of faith

which Abraham had exercised (Q. received) *before those promises were given, or this rite was appointed.* It was an evidence of the acceptance of this righteousness in the person of Abraham, - - &c. - - - By the same figure the Apostle, in the text, calls the gifts and graces of the Holy Ghost the seal of the Christian's hopes: 'Grieve not the Holy Spirit of God, by whom ye are sealed to the day of redemption.' The same image occurs frequently in his writings. Thus, in the first chapter of this same Epistle, he says, 'In whom,' i. e. in Christ, 'having believed, ye have been sealed with the Holy Spirit of promise.' And in the second to the Corinthians, 'It is God who hath sealed us, and given the earnest of his Spirit in our hearts.' (P. 302—5, 306, 307.) John the Baptist, when he declared himself to be the promised forerunner of the Messiah, and announced his speedy advent, places the great superiority of his character and office in this circumstance, that he should fulfil these ancient predictions by baptising his disciples with the fire of the Holy Ghost: alluding, as I conceive, in that expression, both to the *active nature* of that holy principle, which the Christian baptism conveys into *the converted heart**, and to the form in which the Almighty Spirit made his visible descent upon the first Christians.

“ The proposition which we apprehend to be implied in the text, and which is inculcated in innumerable passages of Holy Writ, is this, that the ordinary influences of

* It is presumed that sufficient proof has been given, in the preceding pages, that *conversion*, which the Bishop makes a preliminary to baptism, in order that baptism may answer its true end as a seal of spiritual grace, is, when it is used to describe *the commencement* of the Spirit's operations on the fallen soul, to be identified with regeneration, and that it is so identified by the Scriptures, by our Church, and by her most accredited writers.

the Holy Spirit" (as distinguished from his miraculous operations) "*on the heart of every true believer, are, to every such person, an earnest of his final salvation. These influences are an immediate action of the Holy Spirit on the mind of man, by which he is brought to will, and enabled to do, according to God's pleasure, &c.* And the text, assuming this doctrine, as a confessed and certain truth, teaches him to conclude, that God's enabling him to do what without God's assistance could not be done, is a certain argument of God's merciful design to promote him to that happiness hereafter, for which the habits of a religious temper here are the natural preparative. And, admitting the premises, the conclusion seems obvious and inevitable.

"It may be said of the Holy Spirit what Christ has said of other spirits, 'By his fruits ye shall know him.' The fruit of the Spirit is love - - - joy - - - peace - - - long suffering, - - - gentleness, goodness, faith, meekness, temperance. *These are the fruits by which the Spirit of God is known.*

"But is this all? Is this the believer's assurance of his sanctification nothing more at last than an inference of his own mind from the favourable testimony of his conscience? *This is indeed the case.* Yet this assurance is no inconsiderable thing; for the inference is certain and infallible. 'Beloved,' says St. John, 'if our hearts condemn us not, then have we confidence towards God.' And the rule by which the heart must judge is this: 'He that practiseth righteousness, is righteous in like manner as he, that is, as Christ is righteous.' And 'Every one that practiseth righteousness is born of him.' And to the same purpose our Lord himself: 'If any man love me, he will keep my word, and the Father will love him; and we will come unto him and make our abode

‘with him.’ Thus you see, he that keeps Christ’s commandments is in the love of Christ and of the Father: *he that doeth righteousness is BORN of God*: he that is absolved by his conscience *, may be confident God absolves him. And yet St. Paul assures us that he ‘who has not the Spirit of Christ is none of his.’ And St. John, that the evidence that we are in his love, and under the protection of his providence, is, that ‘he has given us of his own Spirit.’ In these texts, the very same things are denied of him who shall be without the Spirit, which, in those before alleged, are affirmed of him whose conscience shall be pure. EVIDENTLY, THEREFORE, THE CONNEXION IS NECESSARY AND CONSTANT BETWEEN A GOOD LIFE AND A REGENERATE MIND; and where there is a conscience void of offence, there is the sanctifying Spirit of the Lord.” P. 339, 340.—Again, p. 344: “Thus in the sensible effect of a reformed life and REGENERATE mind, it (conscience) deserves a token of God’s special favour †.”

* That is, if the conscience be enlightened and quickened by the Spirit of God: without this limitation, the case of Paul, while a persecutor, a blasphemer, and injurious, is directly against the Bishop’s assertion.

† The reader will not fail to observe, that, in all that has been quoted above, though the regenerating work of the Spirit is more than once expressly mentioned, baptism is referred to but once, and then not as inseparably connected, nor indeed as connected at all, with that grace. Indeed, in the two sermons, though the subject is the sealing of the Spirit, and though the evidence of a state of grace is, of course, the main point which the preacher discusses, he never once tells us that baptism introduces the recipients of it into that state. On the contrary, he asserts that circumcision, which was the corresponding ordinance under the former dispensation, was subsequent to a state of grace, in the instance of Abraham, and antecedent to it in the case of his infant seed. He makes a clear distinction between the *true* Christian and

There is one other passage, which I recollect (vol. i. p. 190, Posthumous Sermons), in a sermon on 1 John, v. 6, where the subject of baptism is referred to. "All the cleansings and expiations of the law, by water and animal blood, were typical of the real cleansing of the conscience by the water of baptism, and of the expiation of real guilt by the blood of Christ, shed upon the cross, and virtually taken and received by the faithful in the Lord's supper." Here the efficacy of the two sacraments is represented in similar terms: and we know that the efficacy of the Lord's supper depends on the internal acts of the recipient.

THIRD CLASS.

Containing Extracts from Books and Tracts on the List of the Society for Promoting Christian Knowledge.

Dr. Mant's tract on regeneration having been included in the last annual packet of the Society for promoting Christian Knowledge, it becomes a matter of high importance to examine how far the previous doctrine of the Society's numerous publications coincides with the positions of Dr. Mant. The extracts which follow, are made after a cursory review only of the forty-nine volumes on the Society's list. A more minute investigation would probably have greatly increased the number and weight

others; a distinction not founded on the destitution or recipiency of baptism, but on the state of the heart towards God, and of that *faith which worketh by love.*

of the quotations. Such as they are, however, they appear to me to prove most triumphantly that Dr. Mant's doctrine is not only new to the greatest divines of our Church, from the period of the Reformation, but new to the venerable Society, which has just been induced to adopt and circulate his statements. The spiritual grace of baptism—a death unto sin and a new birth unto righteousness, the regeneration of the soul, a new creation in Christ Jesus, a resurrection from the death of sin, the renovation of man's fallen nature after the image of God—all this does not, in the judgment of the Society for promoting Christian Knowledge, INVARIABLY accompany the right administration of the external sacrament.

My extracts are taken from the volumes and tracts issued by the Society's order in 1812. I mention this because two considerable circumstances render it necessary. In the Report for 1813, the tract of Bishop Bradford, on baptismal and spiritual regeneration, no longer appears on the Society's list. An alteration has likewise been made, since this set of books and tracts was issued, in the "Directions for a devout Behaviour in public Worship." The passage which stands with me, "Regeneration, a Prayer for it. Collect for Christmas Day," has been altered thus, "Renovation, a Prayer for it. Collect for Christmas Day." I mention these two circumstances to prevent any surprise being expressed at the citations of those tracts being made, as I find them in my own set. Whether any other omission of books from the list, or alteration of those which continue there, has taken place during the last two or three years, I am utterly unable to say. Indeed, I should not have alluded for a moment to such a suspicion, if the two circumstances above stated had not justly excited the apprehensions of the members of the Society, who reside at a distance from the metropolis, and

are therefore but seldom able to attend the board in person.

The extracts are given in the order, or nearly so, in which the book and tracts, from which they are taken, stand in the Society's list for 1812.

No. XXXV.

In Ostervald's Remarks on John, iii. we find the following expressions.

“ In this chapter St. John relates, 1. The discourse between Jesus Christ and Nicodemus; in which, under the figure of a second birth and of water, he shows, that men must be wholly renewed, and inwardly sanctified by the Holy Ghost, if they would become his disciples and enter into the kingdom of heaven - - - Let us learn from the discourse that Christ had with Nicodemus, 1. That carnal men cannot enter into the kingdom of God; and that, in order to be admitted there, we must become *new creatures*, and entertain thoughts and inclinations that will lead us to the knowledge of the truth, and to inquire after spiritual things. 2. This may likewise teach us, that since it is by the Spirit of God alone that we can be **THUS REGENERATED**, we ought to *implore fervently and continually the grace of that Holy Spirit*, and to make a right use of it, when God shall grant it to us.”

In his remarks on 2 Cor. v. he observes, “ Since the design of the ministry of the Gospel is, as St. Paul teaches, to make men become *new creatures*, and to reconcile them to God by Jesus Christ, all those who pretend to call themselves Christians ought to - - - endeavour to wean themselves from the things of this world, to be-

come new creatures by REGENERATION and a constant application to holiness."

On Titus, iii. he thus writes: "1. St. Paul directs Christians to - - - remember, that God in his great mercy had saved them, when they likewise lived in the greatest irregularities - - - St. Paul teaches us here that God has saved us, not by works of righteousness which we have done, but according to his mercy—through Jesus Christ our Saviour: that, being justified by his grace, we may be made heirs according to the hope of everlasting life. A most important doctrine, which ought to produce in us sentiments of humility and unfeigned thanks to God." The silence of Ostervald on this celebrated text, connected with the other extracts from him, sufficiently evinces the completely opposite views which he entertained to those of Dr. Mant.

On James, i. he says, "The fourth instruction, well worth our observation, is, that God is - - - so far from being the cause of sin, that he is the Author of all good, since he has REGENERATED *us by his word*, that we may become *new creatures*."

On 1 Peter, i. he remarks, "We have been redeemed and consecrated to God by the precious blood of Christ; and, lastly, - - - we have received *a NEW BIRTH by the preaching of the Gospel*."

On 1 John, iii. he says, "The Apostle teaches us that - - - he that is a *child of God* does not sin, that is, does not live in a habit of sin, nor give himself up to sin; but that he who sins is a *child of the devil*; and that this is *a sure mark to distinguish the children of God from the children of the devil*."

No. XXXVI.

Duke's Lectures on the Christian Covenant.

“ It is the property of water to wash and cleanse the body; and it is for this reason made use of to *show* the inward washing or cleansing of the soul - - - The inward and spiritual grace in baptism is a death unto sin and a new birth unto righteousness. We were born in sin; and, therefore, when we are baptised we are *said* to have a new birth; we bury, *as it were*, our first corruptions, those evil inclinations which we brought into the world with us; and we rise to a life of holiness. As a dead man hath ceased from the actions of this sinful life, so a baptised person is *supposed* to leave all the wickedness of this world, to live another sort of life, and enter into terms of agreement with God - - - On God's part, we are sure of his gracious promises; let man only perform his part of the agreement. Now, the privileges, thus *conditionally* secured to us in baptism, are reduced to these three; by baptism we are made members of Christ, and *children of God*, and inheritors of the kingdom of heaven.” P. 72 and 73.

No. XXXVII.

Dr. Glasse, in his Six Lectures on the Catechism, after stating the privileges of baptism, observes,

“ Let us never forfeit these gracious privileges by neglecting to fulfil the covenant into which we then entered; lest our baptism, like the circumcision of a carnal Jew, become to us as no baptism, through the wickedness of our UNREGENERATE hearts.” P. 53.

No. XXXVIII.

Archbishop Secker on the Catechism.

“ Indeed, the mere outward act of being baptised is, St. Peter very truly expresses it, the mere putting away the filth of the flesh; unless it be made *effectual* to save us, as he teaches, in the same place, it must, by the *answer of a good conscience towards God* (1 Pet. iii. 21), that is, by the sincere stipulation and engagement of repentance, whereby we forsake sin; and faith, whereby we believe the promises of God, made to us in that sacrament. For it is impossible he should forgive us our past sins, unless we are sorry for them; and it is as impossible that we should quit them effectually, unless a firm persuasion of his helping and rewarding us excite and support our endeavours. These two things, therefore, we see our Catechism justly mention, as necessary, in answer to the question, What is required of persons to be baptised?” P. 295 and 296.

The solemn concluding words of the Archbishop, in the Lecture on Baptism, are these: “ But the wilful and the careless despisers of this ordinance, who, admitting it to be of God’s appointment, neglect it notwithstanding; these are not to be looked on as within his covenant. And such as, though they do observe it for form’s sake, treat it as an empty insignificant ceremony, are very unworthy of the benefits which it was intended to convey. And, bad as these things are, little better, if not worse, will be the case of those, who, acknowledging the solemn engagements into which they have entered by this sacrament, live without care to make them good. For, to the only valuable purpose, of God’s favour and eternal happiness, *he is not a Christian, which is one outwardly; neither is that baptism which is outward in the flesh; but he is a*

Christian, *which is one inwardly*; and baptism is *that of the heart, in the Spirit and not in the letter*; whose praise is *not of men, but of God.* Rom. ii. 28, 29.”

No. XXXIX.

The Bishop of Chichester, Dr. John Williams, in his Exposition of the Church Catechism, thus writes:

“ Q. How are you made a child of grace by baptism?

“ A. As I am thereby adopted to be the child of God, and taken into covenant with him, and have a title to the grace and blessings of that covenant, which my baptism is the means and pledge of.

“ Q. Is baptism alone sufficient to salvation?

“ A. No: not alone, without the NEW BIRTH thereby signified, unless we are dead unto sin and alive unto God through Jesus Christ. Rom. vi. 3, 4, 11.” P. 70.

No. XL.

Mr. Burkitt's Help and Guide to Christian Families, contains the following remarks:

“ Q. Christ having done so much for your salvation, as you have now declared, surely there is nothing left for you to do?

“ A. God forbid that I should think so; for the Scriptures tell me, I must be *born again*, repent, and be converted, believe and obey the Gospel, or I shall never see the kingdom of God. John, iii. 3.

“ Q. When may you be said to be REGENERATED?

“ A. When (together with a new name conferred upon me in baptism) there is *a new nature*, by the sanctifying Spirit of God, wrought in me, enabling me to

bring forth the fruits of sobriety, righteousness, and godliness, in my daily conversation.

“ Q. What occasion is there for such a renovating change to be wrought in you ?

“ A. Very much : namely, to restore my depraved nature to its primitive integrity. Accordingly I need the Spirit of God’s assistance, in concurrence with my own endeavours, to enlighten my dark understanding, to conquer the rebellion of my will, to rectify the disorders of my affections, &c.

“ Q. Why is SUCH A REGENERATING change absolutely necessary ?

“ A. In order to our being made partakers of the benefits of the covenant of grace, as also to qualify us for and entitle us to the kingdom of glory ; for, “ Except a man be BORN AGAIN, he cannot see the kingdom of God.” P. 142 and 143.

“ Q. What is baptism ?

“ A. An holy institution of Christ for the benefit of believers and their seed, wherein by washing with water in the name of the Father, Son, and Holy Ghost, is signified the inward purification of the soul by the blood and Spirit of Christ.” P. 156. See also p. 150.

No. XLI.

“ The Pious Parishioner” is thus instructed : “ He (God) strictly commands parents - - - to quicken your apprehensions of sin, and show the *unawakened* soul the dreadful consequences of it.” Page v.

“ O eternal Spirit, be present with my spirit, that I may never quench the holy thoughts thou dost at any time kindle in my breast. *Create* in me a clean heart ; Lord, say to my sin-defiled soul, as thou didst to the leper, *I*

will, be thou clean. Happy is that breast which is honoured with so glorious, so divine a guest. O come, *thou Purger of inward pollution*, and burn up all the drops of my sinful affections, &c." P. 36.

"O blessed Redeemer, make me to rise from the death of sin unto the life of righteousness." P. 81.

"Almighty Lord, who alone canst make a hard heart soft and relenting, and *give sense even to such as are past feeling*; show the power of thy heavenly grace in WORKING upon my stupid and insensible heart!" P. 101.

"O holy and blessed Spirit - - - be pleased to *enter into my heart*, and dwell there; and *consecrate my body into a temple* for thyself. Thou art a pure Spirit, and wilt not enter into a soul enslaved to sin; kindle in my heart a love of purity, and burn up all my lusts." P. 112.

"Earnestly pray that the Holy Ghost, the *Purger of all inward corruption*, the Healer of all spiritual diseases, would kindle such a flame of piety in your breast, as may burn up all your dross. - - - O, it is a delightful employment to enter into our closets, and there pray to our heavenly Father, and read and meditate on his most holy word. *Hereby a religious turn of mind will be happily acquired, new thoughts, new words, new actions will be produced; in short, HEREBY you will become A NEW CREATURE in Christ.*" P. 227.

No. XLII.

The following is the language of confession in the Whole Duty of Man, p. 368.

"O righteous Lord - - - I have drunk iniquity like water - - - Mine heart, which should be an habitation for thy Spirit, is become a cage of unclean birds, of foul and disordered affections - - - O Lord, I beseech thee,

by the power of thy grace, so to renew and purify my heart, *that I may become a new creature.*

“ O most holy Lord God - - - how shall I, abominable wretch, dare to appear before thee, who am nothing but pollution? I am defiled *in my very nature*, having a backwardness to all good, and a forwardness to all evil; but I have defiled myself yet much worse by my own actual sins and wicked customs - - - But, O Thou who willest not the death of a sinner, have mercy upon me, *work* in me a sincere contrition and a perfect hatred of my sins; - - - grant, O Lord, that from this instant *I may give a bill of divorce* to all my most beloved lusts, and then be thou pleased *to marry me to thyself* in truth, in righteousness and holiness !”

Is this the language of one who conceived the new creation, the spiritual union or marriage of the soul to God, to be invariably connected with baptism? Especially, when in the early part of the same morning devotions, from which the first extract is made, p. 336, we are directed to say, “ Thou hast by thy mercy caused me to be born within thy peculiar fold, when I was early *consecrated* to thee in baptism, and have been partaker of all *those spiritual helps* which might aid me to perform that vow I there made to thee.” Again, in an earlier part of the work, p. 54—60, the author says, “ Baptism enters us into covenant with God, makes us members of Christ, and so gives us right to all those precious benefits that flow from him, to wit, pardon of sins, sanctifying grace, and heaven itself, *on condition we perform our parts of the covenant* - - - God doth indeed promise those benefits before mentioned, and that is his part of the covenant. But then we also undertake to perform the several things contained in the vow of baptism, and that is *our part* of it; and unless we do perform them, God is

not tied to make good his, and so we forfeit all those precious benefits and advantages; we are *left in that natural estate of ours, children of wrath, enemies to God, and heirs of damnation.*" P. 60.

No. XLIII.

"The great Importance of a religious Life."

"In fact, nothing can give a man so exquisite a satisfaction as to reflect on the actions of a well-spent life; to consider that he has made God his friend - - - I say, for a man to consider these important truths; to think that he is answering the end of his creation; that he is doing the work for which he was sent into the world; *that he is become a member of Christ, a child of God, and an inheritor of the kingdom of heaven,*" &c. &c. P. 15 and 16.

No. XLIV.

Scougal's Life of God, with a recommendatory preface by Bishop Burnet, affords such language as the following:

"Wherein the divine Life doth consist.

As the *animal life* consisteth in that narrow and confined love which is terminated on a man's self, and in his propension towards those things that are pleasing to nature; so the *divine life* stands in an universal and unbounded affection - - - *The root of the divine life is faith.*" P. 14.

"The Spirit works inwardly on all Christians.

That there is a NEW BIRTH and a divine inward operation of the Spirit of God, which does constantly exert itself in the souls of the *adopted sons of God*, but chiefly in their REGENERATION, is a truth so sacred and

certain, that none who have any acquaintance with the *inward ways of God*, can so much as question it. But the wild notions and worse practices of some high pretenders, have brought this divine truth into some disesteem and disrepute, with those *who know nothing* of it; yet such as feel the inward motions of it, and those gentle breathings of that good Spirit, are by them so much the more kindled to holy reverence and just zeal, for rescuing it from the neglect of some and the abuse of others." P. 96.

“ The Beginnings of REGENERATION.

After this prefacing, I come to say something more practical of the *beginnings and progress* of this happy change." P. 100.

“ Their first Awakenings.

But when God hath a purpose of love towards any such, as are either lost in vice or ruined in an insensible neglect of God and divine things, he usually begins to deal with them upon great and sudden emergencies - - - And though I do not deny but some are insensibly and by degrees slowly wrought to a change of heart and life - - - yet commonly the change is notable in the first beginning." P. 102.

“ Therefore, none are to measure their first REGENERATION, either by the vehemence or by the continuance of their sorrow, but by the effects it produceth; if it makes them hate sin - - -" P. 104.

“ For obstructing this (wearying), God does very often meet young converts with such sensible joy in his ways, as to overcome these; and thus generally there is a strong fervour about the beginning of REGENERATION."

No. XLV.

In Rotherham's Essay on Faith we have a chapter ON REGENERATION. P. 149—164.

“ If we call to mind the powerful effects of faith upon the soul - - - we cannot be at a loss to comprehend those various expressions of the New Testament, which represent the soul, when restored to that perfection to which it may be carried under the Christian dispensation, as the peculiar workmanship of God, as in a state of NEW BIRTH, or of a new creation.

“ In the first place, let us endeavour to obtain a clear and distinct notion of Christian REGENERATION.

“ Now, by this and other expressions in Scripture of equal force, it is evident that we must understand in general that change which is wrought in the mind by those powers which, in the Christian dispensation, are made to act upon it - - - The tendency of faith to produce this change hath been fully considered. It follows clearly, that the great change we speak of *is produced in the mind by the concurring operation of faith and the Holy Spirit* - - - The first of these expressions, ‘ faith working by ‘ love,’ denotes the efficient cause or operating power; the second, ‘ a new creature,’ the inward change in disposition and principle wrought by that power; the third, ‘ keeping the commandments of God,’ the outward change of action and conduct, which is the result of that inward change of mind and principle, and the ultimate and final effect of faith.

“ How just is this language (‘ to be carnally minded ‘ is death; but to be spiritually minded is life and peace’), and with what propriety do they (the sacred writers) represent the life formed on Christian principles as a *new life*, and the man who embraces those principles as *born to*

new life, and becoming *a new creature!* For, surely man, whose soul is illuminated with all the glorious light and strengthened with all the powers of Christianity; man, whose actions are formed on the sublimest principles, whom the purest virtue conducts to the most exalted happiness - - - must be different from man sunk in ignorance and error, from man grovelling on earth - - - Such is a clear account of that REGENERATION *or state of new life*, of which the Gospel speaks.

“ To judge how far REGENERATION may be an instantaneous act, we must call to mind that connexion which hath already been taken notice of between the influence of the Spirit and the influence of faith. The purifying and healing of the soul is the effect of their joint action. And since the progress of faith through the soul must be gradual, it seems to follow clearly, that this effect of their joint action must be progressive likewise.

“ Upon the whole; with regard to the Christian REGENERATION we may venture to conclude, that the change which the soul undergoes, is not a total and substantial change, is not the acquisition of a new soul, but a recovery and restoration of its whole frame and constitution from sickness and disorder to harmony and health; that *this change is produced by the concurrent influence of faith and the Holy Spirit.*”

The chapter on Good Works begins thus: “ REGENERATION being no other than the entire possession of the soul by the principles and powers of Christianity, whereby its evil dispositions are subdued, and is gradually wrought into an holy and heavenly frame, we cannot but discern how naturally it must lead to the practice of good works.”
P. 165,

No. XLVI.

Wilson's (Bishop of Sodor, and Mann) Instruction for the Indians.

“ *Ind.* . What is meant by washing with water such as are baptised ?

“ *Miss.* It is an outward sign or token, signifying and assuring us from Christ himself, that as our bodies are made clean by water, so surely the souls of all, who are true believers and penitents, being thus dedicated to God, are cleansed from all past sins, and are put into the way of salvation by being admitted into the church of Christ and made members of his mystical body, which is the blessed company of all faithful people.

“ *Ind.* Pray, Sir, explain this a little clearer and fuller to me.

“ *Miss.* You must know then, that the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, *confirms* and *seals* to the person thus washed, the covenant of repentance for the remission of sins, of which covenant Christ is the mediator ; for by Him only we have access to the Father. We are born in sin, and liable to the displeasure of our Maker ; but, by *embracing and complying with the terms of the Gospel*, we become children of God according to the New Covenant ; and by outward sensible *signs* or *sacraments* are confirmed in the hopes of eternal life, the free gift of God, through Jesus Christ our Lord. But then, remember, if you do not endeavour to live in obedience to the command of your heavenly Father, it will be no profit to you at all *to be called the child of God*. Lastly, by baptism you are admitted into the hope of everlasting happiness, and to a title to the inheritance of the saints, upon your

believing, embracing, and obeying the gracious terms of the Gospel of the blessed Jesus.

“ *Ind.* What further use am I to make of this sacrament ?

“ *Miss.* It ought always to bring to your remembrance that you are a Christian; that you have a new name and new power given you, on purpose that you may become *a new creature.*” P. 94—98.

No. XLVII.

Thirty-three Sermons, selected from the Works of the late Thomas Wilson, D. D. Lord Bishop of Sodor and Mann.

“ And that Christians may not be mistaken, and lay too much stress upon their being made in baptism children of God and heirs of the kingdom of heaven, without taking great care to live like children of so holy a Father, and like people who hope to go to heaven; the sacred Scriptures, I say, have most particularly set down the marks and characters of such Christians as may hope for benefit by their Christian profession. ‘ If any man ‘ hath not the Spirit of Christ,’ saith St. Paul, ‘ he is none ‘ of his.’ ‘ If we live in the Spirit’ (saith he in another place), ‘ let us also walk in the Spirit ;’ that is, *if we pretend to be born again, let us live like people that are become new creatures.* And in the words which I have chosen for a text, ‘ As many as are led by the Spirit of ‘ God, they [*and they only*] are the sons of God.’ They only can call God, Father, so as to be heard by him, so as to have their prayers answered, so as to be rewarded by him.” P. 179, 180.

No. XLVIII.

Mr. Nelson, on the Festivals, may next be cited.

“ Q. What may we learn from the observation of this festival (the Circumcision) ?

“ A. The necessity of spiritual circumcision, or the *change of the heart and life*, which our Lord hath made the condition of salvation ; in order to which, the mortifying our corrupt affections and sinful lusts is necessary.” P. 95.

“ Blessed Jesus - - - make me to *rise from the death of sin to the life of righteousness* ; that, as I am buried with thee by baptism, I may mortify all my corrupt lusts and affections - - - and by being conformed to the likeness of thy resurrection, may put on the *new man*, which is **CREATED** in righteousness and true holiness.” P. 150.

“ Q. What are the ordinary gifts of the Holy Ghost ?

“ A. All those helps and assistances which are necessary for the performance of those conditions upon which our salvation depends - - - so that the gift of God’s Spirit in this sense doth imply his continual residence in good men, his being *a principle of spiritual life in them*.

“ Q. What is the peculiar office of the Holy Spirit ?

“ A. To sanctify and renew our corrupt natures - - - For since - - - we are not able of ourselves to accomplish this *mighty work*; God hath been graciously pleased to grant his Holy Spirit to be *the author of all internal holiness*, and *the principle of our spiritual life*.

“ Q. When may the Holy Spirit be said to give clearness to our faith ?

“ A. Not only when he reveals to us the will of God, which he hath externally proposed in the Holy Scriptures ; but when he *internally illuminates our minds*, and in

clines them to the obedience of faith, whereby we firmly assent to those truths which, unto a NATURAL AND CARNAL MAN, are foolishness." P. 214.

No. XLIX.

Dr. Stebbing's Sermon on the New Birth has the following passages :

" This change from darkness to light, from uncleanness to holiness, running through the whole moral man, and showing itself in every instance of behaviour, is, in Scripture, set forth in a variety of expressions. Our Saviour calls it a *new birth*; St. Paul, a *new spirit*, a *new man*, or a *new creature*.

" How the state of a true believer came to be represented to us in such figures as these, is not at all difficult to apprehend. For there is that difference between the temper and dispositions of a man addicted to his sensual lusts, and that of the same man when reformed by the influence of the Gospel, as in a great measure - - - will answer, in comparison, to the natural birth, or to a natural creation. A REGENERATE man hath a sense and apprehension of spiritual things, which he had not in his UNREGENERATE state; just as a new-born infant has a sense and apprehension of natural things, which it had not whilst it was imprisoned in the womb - - - Furthermore, as we are born and created by the hand of God, so are we REGENERATED by the power of his SPIRIT, as our Saviour intimates to us, John, iii. 5. *Except a man be born of - - - the SPIRIT, he cannot enter into the kingdom of God*: which expression shows at once the necessity, both of the new birth, to qualify us for eternal happiness; and of the aid of God's grace, to work in us that *change*, which is signified by being *born again* - - - You see now, what it is

to be *born again*. And by what has been thus briefly said, every Christian may judge whether he is a *new creature*. Is his faith lively, working by love? Doth he add to his faith virtue, &c.? - - - To be *born again* - - - can imply no more than the *doing of these things*." P. 120—122.

No. L.

Talbot's (Dr.) Christian Schoolmaster.

"O most glorious God the Father, the Son, and the Holy Ghost, one God blessed for ever; in all humility of soul and body, I cast myself down at thy footstool, beseeching thee - - - to accept my thanks for the great privilege of being born in a Christian church and of Christian parents, and being by them *dedicated to thy worship and service*, according to our blessed Saviour's institution in the holy sacrament of baptism, wherein that most gracious covenant, which thou hast wonderfully condescended to make with the sinful sons of men through Jesus Christ, was, in a most solemn manner, *sealed unto me and by me*." P. 168, 169.

No. LI.

Nelson's Practice of true Devotion,

"There are too many, God knows, in all communions, who place all their devotion in the *means* of religion: provided they pray customarily, hear many sermons, and sometimes receive the holy communion, they conclude the man of God made perfect - - - To pray frequently, to read and hear the holy word of God, to receive the blessed sacrament, to fast - - - are all holy and Christian actions, what God requires from us - - - But yet, if this were the

only faith that leadeth to eternal life, there would not be so few that find it. God expects that we should become NEW CREATURES; that the prevailing temper and bent of our souls should be, to bring forth all the fruits of righteousness," &c. &c. P. 1—3.

No. LII.

“ A new Manual of Devotions.”

“ An alphabetical Table of the weekly Collects.”

PURITY.

“ A Prayer for Purity of Heart. Collect for Purification.

REGENERATION.

“ A Prayer for it. Collect for Christmas Day.” P. 146.

“ And, *when you have in some measure attained to NEWNESS OF LIFE*, you must endeavour to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” P. 155.

GENERAL HEADS OF EXAMINATION.

“ O my soul, enter into the consideration of thine own state; search thine heart to the bottom; ask thyself, what thou hast done, how thou hast carried thyself since the time thou wast by baptism first *admitted into covenant with God*.” P. 161.

RELATIVE DUTIES.

A Parent.

“ Have I earnestly and frequently prayed to God for the gifts and graces of his Holy Spirit, to RENEW *and CHANGE and purify their corrupt nature*, and for his blessing and favour upon them?” P. 172.

No. LIII.

Wilson's (Bishop of Sodor and Mann) Maxims.

“ A REGENERATE PERSON *cannot sin* *.

That is, he has by faith and the grace of God, got such an habit of holiness, such an inclination to virtue, that he cannot, upon any temptation, knowingly consent to transgress the laws of God. Having *overcome the world*, that is, all those temptations by which men are led to commit sin, *he is dead to sin*; that is, he can no more sin deliberately, than a dead man can breathe.”

“ REGENERATION.

The only certain proof of regeneration is victory. *He that is born of God overcometh the world* †. When we live by faith; when faith has subdued the will, hath wrought repentance not to be repented of ‡, hath conquered our corruptions; then to him that overcometh, will God give to eat of the tree of life.”

Bishop Wilson's Maxims of Piety, from which the above extracts are made, consist of a variety of reflections under different heads: such as, Afflictions, Ambition, Apparel, Angels, Attributes of God, &c. The above topics are given entire as they stand.

 No. LIV.

Plain Directions for reading the Holy Scriptures.

“ This faith in Christ is attended with many marvelous changes upon the mind. It is on man's side the first and original principle, from whence abundance of heavenly operations do proceed. *It removeth the soul out of the ac-*

* 1 John, iii. 9. † 1 John, v. 4. ‡ 2 Cor. vii. 10.

cursed stock of nature, and transplants her into Jesus Christ as a branch into the true Vine. By faith, a man is made a NEW CREATURE; and this enduing him with a willing, free, and filial spirit, his works are thereby rendered acceptable to God, since they proceed no longer from nature, but from grace, the leading principle of a Christian's life and actions." P. 18.

"Human reason, though never so much refined, and adorned with all the improvements art and study can give it, will yet fall short of a true insight into spiritual matters, whilst it remains void of *the principle of grace*. For an UNREGENERATE man, how ingenious, polite, and learned soever he be, will behold spiritual things through a painted or false glass, and hug his own fancies and images, instead of the divine truth of the Gospel. The reason is, that he is destitute of that capacity or fitness, which is necessary for the knowledge of supernatural and spiritual objects." P. 23.

"A *new life* being thus gradually raised by the *Word*, there is no doubt but that it will influence all the actions of a man, and make them conformable to the divine will." P. 30.

"Grant that I may effectually feel the power of thy Word, for a thorough and entire renewal of my soul. Let me be BEGOTTEN AGAIN *by the Gospel, as by incorruptible seed*, and let the life of grace be nourished up thereby as by sincere milk. Open my eyes, O Lord, that I may behold the mysteries of thy law, and may mark, learn, and inwardly digest them, for the good of my soul." P. 33.

"Did I ever, by viewing the natural creation, elevate my mind to that *spiritual creation whereby a new heart is created, and a new spirit is put within us?*" P. 39.

"Did I ever consider, that as by the word of God the light was brought forth out of darkness; so in the *new*

creation, a thorough sense of my own corruption and darkness must precede the state of divine illumination, &c." P. 39, 40.

No. LV.

Directions for a devout and decent Behaviour in the public Worship of God.

PROVIDENCE.

"Prayers for Protection by God's Providence. Collects for the second, third, fourth, and twentieth Sundays after Trinity.

PURITY.

"A Prayer for Purity of Heart. Collect for the Purification.

REGENERATION.

"A Prayer for it. Collect for Christmas-Day.

RELIGION.

"A Prayer that we may be truly religious. Collect for the seventh Sunday after Trinity." P. 21.

No. LVI.

The necessary Duty of Family Prayer.

"Be pleased to take away all impurity and hypocrisy, all insensibleness and perverseness from us, and make us thy willing and obedient servants for ever. We believe, that without holiness none can enter into thy kingdom: O Lord, make us holy through *the effectual* REGENERATION and sanctification of thy Holy Spirit, that we may love thee with all our heart and soul, and serve thee with our might and strength, and may delight to do thy will, and to deny ourselves for thy sake." P. 20, 21.

No. LVII.

A familiar Exposition of the Church Catechism.

“ Q. How are you called to a state of salvation ?

“ A. By being receivèd into the church of Christ, and enabled to work out my own salvation.

“ Q. How can you be sure of your salvation ?

“ A. If I sincerely endeavour to perform my part of the Christian covenant, I may be sure of my salvation. For Christ is the author of eternal salvation to all them that obey him.” P. 7.

“ Q. ‘ What is the inward and spiritual grace,’ signified and represented by baptism ?

“ A. ‘ A death unto sin, and a new birth unto righteousness.’

“ Q. What is meant by a death unto sin ?

“ A. A ceasing from sin ; that we should no longer live the rest of our time to the lusts of men, but to the will of God. (1 Pet. iv. 2.)

“ Q. What is the NEW BIRTH unto righteousness ?

“ A. *The meaning of this is, the leading of a new life in righteousness and holiness all our days.* We are buried with Christ by baptism unto death ; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 41.)

“ Q. Is this new birth necessary ?

“ A. Yes : ‘ For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’ ” P. 54, 55.

No. LVIII.

The Catechism briefly explained by short Notes, grounded upon Holy Scripture, commonly called the Oxford Catechism.

“ Section VI. That he hath called me to this state of salvation, &c.] God’s calling is either common (Matt. xxii. 14), or special and effectual. Common calling is that whereby a nation (Psal. clxvii. 19, 20), city, or family, are called to the knowledge of the means of salvation. *Special, or effectual calling, is that whereby God calleth (Rom. viii. 30) his elect (1 Pet. ii. 9) out of their NATURAL state of sin unto holiness (2 Thess. ii. 13, 14) and salvation, through Jesus Christ; and that, ordinarily, by means of THE GOSPEL PREACHED.*” P. 21.

“ Section XLIII. By baptism, which (Col. ii. 11, 12) answereth to circumcision, we are (Acts, ii. 41) admitted into the church of Christ: and by the Lord’s Supper, which (1 Cor. v. 7, 8) answereth to the passover, we declare our continuance in the same, and claim the benefits of the Christian covenant (Acts, ii. 42).

“ Baptism SETTETH FORTH *new birth* (John, iii. 5): and, therefore, it is administered but once. The Lord’s Supper SETTETH FORTH spiritual food (John, *v.* 55, 56): and, therefore, it is administered often (1 Cor. xi. 26).” P. 43, 44.

“ Section XLIV. Water wherein the person is baptised, &c.] Baptism signifieth a washing (Acts, xxii. 16), or application of water, by dipping or sprinkling, in (Matt. xxviii. 19) the name of the blessed Trinity, and was instituted by Christ to denote our being regenerate, and the necessity of our being cleansed from the pollution of sin (Titus, iii. 5, 6).

“ A death unto sin, &c.] By the baptism of water,

therefore, is *signified and sealed* the washing (Titus, iii. 5) of regeneration, and sanctification of the Spirit; for the purging (Acts, xxii. 16) and mortification (Rom. vi. 2, 3) of sin, and for the resurrection (ver. 4) to newness of life." P. 44.

No. LIX.

Pastoral Advice to Young Persons, in order to their
being confirmed by the Bishop.

“ Not that human nature is altered in its essence, but in its qualities and endowments, as having lost that spiritual righteousness and holiness, wherein it first resembled God. Insomuch, that it is the great design and blessed work of the Gospel of our Lord, to restore and REGENERATE men to the spiritual purity and divine dignity which they have lost, and to *reimpress the image of God upon them by SPIRITUAL REGENERATION*, through his grace and mercy in our Lord Jesus Christ. So that our blessed Saviour comes as a second Adam, to redress the manifold evils that are brought upon us by the first; that as by one man's disobedience many were made sinners, so by the obedience of one many might be made righteous. Rom. v. 19.” P. 5.

“ And our blessed Saviour applied his saving remedies to the root of our distemper, when he taught Nicodemus that he *must be born again of the Holy Ghost, as well as of water*, or he could not enter the kingdom of God. (John, iii. 5.) And he demonstrates the necessity of this by a most irrefragable argument (ver. 6), to wit, because that which is born of the flesh is flesh. Carnal persons cannot act higher or better than their carnal principles lead them. And therefore they cannot, without SPIRITUAL REGENERATION, come up to the divine

principles, and rules, and life, and spirit of the Christian religion. The flesh will never consent to its own crucifixion, required Gal. v. 24. Nor will it assist in pulling out the right eye, or in cutting off the right hand. Matt. v. 29. Nor, in a word, will it rely on God for the accomplishment of things, which, to a carnal view, seem impossible; which is the glory of a Christian's faith; as in faithful Abraham, who, against hope, believed in hope. Rom. iv. 19. So that herein we see the Apostle's word made good, that 'the *carnal mind* is enmity against God, 'in that it is not subject to the law of God, neither indeed 'can be.' Rom. vii. 7. The divine purity of the law of God is not only above its natural power, but opposite to its natural inclinations. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrary the one to the other. Gal. v. 17." P. 6, 7.

"And, in short, by your being baptised in the name of the Holy Trinity, you attained a new relation to your Creator as a gracious Father, to his eternal Son as your merciful Saviour, and to his Holy Spirit as your Sanctifier and Comforter, *so long as you continue faithful to those covenant engagements*; which is therefore not improperly termed a *spiritual regeneration, that is, in a baptismal and covenant sense.*" P. 16.

"First, by virtue of this covenant and sacred alliance with God (by confirmation), you shall be owned, loved, and esteemed by him as a member of his only begotten Son Jesus Christ; and *upon your spiritual incorporation into the visible Church of Christ by DIVINE REGENERATION*, you shall have a continual communication of grace," &c. &c. P. 34, 35.

"Secondly, Ye will, by the grant of this covenant, become a child of God, which implies,

"1. That you will have the infinite honour of a

spiritual birth, and a divine extraction, when you come to be born anew by the Holy Spirit, through the incorruptible seed of his HOLY WORD, which God here promises to impart to you, by the due use of those means of his grace, which you here engage to apply yourself unto in faith and sincerity." P. 36.

No. LX.

Pastoral Advice to a young Person lately confirmed by the Bishop.

"Trusting in the aid and efficacy of his grace, as the only sufficient means of producing, preserving, and advancing that Christian knowledge, holiness, and obedience in you, which the Gospel requires, as the necessary qualifications of a NEW CREATURE." P. 8.

"Labour to give a demonstration of your SPIRITUAL BIRTH and growth, by your abounding in the fruits of the Spirit; such as a chief regard to heavenly things." P. 13.

"The unspeakable happiness of such as persevere in the faithful discharge of their Christian vows. The happiness of such is indeed unspeakable, for they are in some measure restored to the primitive happy state of man, which was lost by sin. And now the wrath of God is turned away by a gracious Redeemer, and the returning sinner is taken into his good Father's bosom; now the person that was 'alienated from the life of God,' by his corruption and rebellion, is made *a partaker of the divine nature* by SPIRITUAL REGENERATION, and is become 'a fellow-citizen with the saints, and of the household of God;' yea, God is now his adopted Father." P. 19.

No. LXI.

“ Bradford (Bishop) on baptismal and spiritual
Regeneration.”

See the extracts, pages 59—67 of the body of my
work.

The non-appearance of the Bishop's tract on the lists of the Society for 1813 and 1814, is the more remarkable from the two following circumstances: The tract was originally printed at the express request of the Society; and, when printed, was strongly recommended to notice by a separate advertisement. These facts will appear from the Address to the Reader and the Advertisement, prefixed to the tract.

“ TO THE READER.

“ This plain discourse was not intended for the press; but some worthy persons, engaged in the charitable design of *Promoting Christian Knowledge*, judging it fit for that use, desired that it might be made public. It is accordingly published *at their request*, without any other alteration in the form of it, than the changing of the two sermons into one continued discourse: and that it may conduce to the end proposed is the hearty wish and prayer of its author.

“ ADVERTISEMENT.

“ This seventh edition (1810) is published at a time, when it is hoped that so *judicious* and scriptural a discourse may be of service to settle the minds of good Christians, in some present disputes concerning baptismal and spiritual regeneration.”

No. LXII.

Wall's Conference between Two Men that had Doubts
about Infant Baptism.

“ P. There are some operations of the Holy Spirit, as working actual faith, repentance, &c. in the heart, of which an infant indeed is not capable. But when God does apply the pardon of original guilt, does transfer a person out of the state of nature into the state of grace and of the Christian covenant, does invite him, as a member, into the mystical body of Christ, accept him for his child, &c. these things, and these promises, are spoken of in Scripture as done, sealed, and applied to the person by the Spirit. Now, of these latter an infant is capable. And John the Baptist is said to be filled with the Holy Ghost even from his mother's womb.

“ *And a person that is capable of SOME of the great ends of baptism wrought by the Spirit, may be baptised for them; though he be not as yet capable of ALL the several ends for which baptism is designed. For our Saviour, who was not capable of remission of sins, REGENERATION, &c. was baptised for the OTHER ends that baptism is designed for.*” P. 33.

No. LXIII.

A Companion to the Altar.

“ Those preceding parts of repentance before mentioned, are only preparative to this; that which must complete and finish the work of a new convert is, *to become a NEW CREATURE, ‘ to turn from our evil ways, and to break off ‘ our sins by righteousness.’*” P. 14, 15.

No. LXIV.

Fleetwood's (Bishop) Reasonable Communicant; or an Explanation of the Doctrine of the Sacrament of the Lord's Supper.

“ Thus, for instance, in the sacrament of baptism there are two things; first, ‘ The outward and visible sign, ‘ or form, which is water, wherein the person is baptised ‘ in the name of the Father, Son, and Holy Ghost,’ instituted by Christ. Secondly, ‘ The inward and spiritual ‘ grace, which is a death unto sin and a new birth unto ‘ righteousness; for, being by nature born in sin, and the ‘ children of wrath, we are, by being baptised, made the ‘ children of grace.’ Here the outward and visible sign, or the being baptised in water, in the form prescribed, is the means by which the party baptised (*if rightly qualified by faith and repentance*) receives the grace of having his sins forgiven, and of being adopted one of God's children.” P. 12.

“ Par. But may I not here inquire, Whether the death unto sin, and new birth unto righteousness, before mentioned, do not intimate the conditions upon man's part, on which he enters into covenant with God in baptism ?

“ Min. Every one, indeed, who is baptised, does thereby engage and stipulate to die to sin, and to live to God; that is, to cease from sin, and live a life of righteousness. But the grace of baptism is something bestowed and promised by God on his part; and therefore a death unto sin, does here signify the pardon of past sins to him who is duly baptised; and a new birth unto righteousness, is the promise of God's grace to assist the baptised in living righteously for the time to come. For every one *who is duly qualified, by faith and repentance,* to come to baptism, and is duly baptised in the matter

and manner prescribed by Christ, is *actually* forgiven all his past sins, and brought into a state of grace, and REGENERATED by the Holy Spirit." P. 13.

No. LXV.

The Christian Monitor.

"Therefore, consider that this also is the end for which the Holy Ghost is given, and all means of grace afforded, even to sanctify our hearts, and make us an holy, an obedient people. God knows the weakness and corruption of our nature, and therefore, in great mercy, he affords the assistance of his Holy Spirit, to enlighten our minds and purify our hearts; to *renew and CHANGE our nature* - - - And the holy sacraments were appointed for the *increase of grace, to all that make a right use of them.*" P. 12.

"If we believe that it is the office of the Holy Ghost to sanctify us and all the elect people of God; then ought we to pray to God for his Holy Spirit, and we must comply with his good motions, and submit to his *working* upon our souls, that he may sanctify us and make us holy, that so we may be *living members of Christ's holy Catholic church.*" P. 32.

No. LXVI.

Greene's (Bishop) Principles of Christian Religion.

"Q. How does the Holy Ghost carry on the work of Christ upon the souls of men?"

"A. By enlightening their minds to discern the vanity of the world and the evil of sin; by inclining them to have faith in Christ, that through him they may be

reconciled to God, and made happy in his love; and by many other ways, not to be expressed by us, that work holy desires and heavenly dispositions in the souls of men - - -.

“ Q. Can a man be saved without the help of the Holy Spirit?

“ A. No. *For, ‘ except a man be BORN OF THE SPIRIT he cannot enter into the kingdom of God.’* John, iii. 5 *.

“ ‘ No man can come to Christ, except the Father draw him by his Holy Spirit; nor work out his own salvation, but by the same Spirit, which worketh in us both to will and to do.’ John, vi. 44, 45; Phil. ii. 12, 13.

“ ‘ We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.’ 2 Cor. iii. 5.” P. 23 and 24.

No. LXVII.

Kidder (Bishop), of Sins of Infirmity, and wilful Sins.

“ It is an argument of a sad state, when a man can do shameful things, and not be ashamed. And he that sins against these reluctances is in a very sad condition. This is not a spot of *God’s children*, but a mark of a *vassal of the devil’s kingdom, and a subject of the kingdom of darkness.*” P. 5.

“ For, as a man is not to be reputed a CARNAL man, because he hath about him some carnal desires and inclinations, which he resists, and suffers not to come into act;

* It will not fail to be observed, that the Bishop omits the words “ OF WATER, and,” in the above verse; plainly intimating that he considered the spiritual birth of the Spirit as not exclusively given in baptism.

so a man is not to be accounted a SPIRITUAL man, because he hath some ineffectual purposes and resolutions." P. 5.

"For, as no man is to be accounted an HOLY AND SPIRITUAL man, because he hath now and then good wishes and spiritual desires, if he proceed no farther; so he is not to be reputed a CARNAL man, or *out of the favour of God and the state of salvation*, if he have some evil motions springing up in his mind, if he stifle and suppress them." P. 13.

No. LXVIII.

Parsons's Funeral Sermon for the Earl of Rochester.

"And it was the power of the divine grace, and of that only, that brake through all these obstacles that I have now mentioned; that God (who is a God of infinite compassion and forbearance) allowed him leisure and opportunity for repentance; that he *awakened him from his spiritual slumber* by a pungent sickness; that he gave him such a presence of mind, as both to provide prudently for his worldly affairs, and yet not be distracted or diverted by them from the thoughts of a better world; that he lengthened out his day of grace, and accompanied the ordinary means of salvation, and the weak ministry of his word, *with the convincing and overruling power of his Spirit* to his conscience; which word of God became to him quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of his soul and spirit; and at last the Spirit of God witnesseth to his spirit, that now *he was become one of the CHILDREN OF GOD.*" P. 23, 24.

No. LXIX.

The Husbandman's Manual, under the nineteenth head, which is entitled, GRAFTING, teaches us, "Such as a stock was before it was grafted on, is the best of mankind in his corrupt natural state. - - - But when a man is, by the baptism of *repentance*, grafted into the body of Christ's church, he becomes a *new creature, and lives by the influence of another Spirit*. It is true, indeed, there are too many, who, though engrafted into the church, live no better, nay, worse than heathens. But these are *dead cyons, such as the sap and spirit of the tree cannot enter*; and therefore they shall be cut off again and cast into the fire. 'O blessed Lord, who hast been pleased in mercy to engraft me into the body of thy holy church, grant that I may be also a living member thereof. REGENERATE me by the grace of thy Holy Spirit, that I may walk worthy of the vocation wherewith I am called.'" P. 41, 42.

No. LXX.

Kettlewell's Companion for the Penitent.

"I am a sinner, O Lord! yea, a sinner altogether (and one of the chief among sinners); I was BORN IN SIN, and ever since have led a life suitable to that beginning." P. 19, 20.

No. LXXI.

Law (Bishop) on the Nature, &c. of Catechising.

"Now, these foundations are laid when we commence Christians, and this we do, properly, when in our own

persons we engage to perform our part of the baptismal covenant. For, till this is done, we are not in strictness bound to any particular mode of religion by any thing which others have designed, or undertaken, for us; *who, in truth, can only undertake for themselves, and certify what they will instruct us in, and exhort us to, and, as far as in them lies, cause us to undertake.*" P. 4.

" I have therefore placed the *commencement* of Christianity, not so much in any dedication of us, or stipulation for us, in our infancy, as *in our actual entrance on the Christian life*; when the religion of Christ begins in some degree to affect our understanding and direct our conscience; when it becomes our *own choice rather than the effect of chance, of the constitution, or custom, of the country wherein we were born*: which with the generality in our Church is to be dated from their confirmation. What efficacy the administration of baptism may have upon those who die before they come to the use of reason, or what necessity there is for the administering it to such, are questions which I do not meddle with at present; but only beg leave to observe, that in what circumstances soever this rite is administered, in order to make it a reasonable service, such an office as that of confirmation seems very fit to follow, and a good deal of instruction should attend them both as closely as possible. For that baptism, which has an effect on our salvation, must have it, as the Apostle (1 Pet. iii. 24) plainly shows us, *not in itself, by virtue of the external act, and as depending on any certain person, matter, or form, or as operating like a charm*; but in a moral, intellectual manner, and so as to affect the heart and influence the temper. It is 'not the putting away the filth of the flesh, but the 'answer of a good conscience toward God.' For it includes a solemn contract between God and us, whereby

we engage to devote ourselves to Christ, and to become his true disciples. Upon our performing which engagement, God promises to forgive us our offences, and bring us to eternal life: and, consequently, it implies a sincere conscientious declaration of our faith and resolution, as to those several articles of belief and practice, concerning which we are there properly interrogated." P. 4—6.

No. LXXII.

“The Present for Servants” thus addresses them: “I would prevail with you, that you would engage yourselves in the service of God. You are already his servants at large, and by outward profession; you have taken his earnest and *worn his livery*, upon your being *baptised*. It hath been no strange thing in the Church of God, to have infants owned by God to be his servants, viz. by an external relation and profession. They are so called, Levit. xxv. 41, 42. And since you have thus borne his name, and lived in his house, and eat of his bread, and pretended to his wages, you have a work to do, and shall at last be called to a reckoning. - - - But alas, alas! how many are there that are the servants of Christ in name, but really the servants of sin all the time! - - - You are by *nature* slaves in your noblest part, to the vilest of creatures, in the basest drudgery. How has the devil made you serve blindfold in bonds and chains? If you were once made sensible of your case, you would sigh and groan to be set at liberty; you would be very inquisitive to find out a better place; you would long to be directed to some better service. And if so, I come to give you notice of my Master. - - - I know it must be the finger of God that must turn about your hearts, and make you

willing to this contract: and who knows but it may be *the day of his power* to some poor souls? Wherefore ponder upon your *state by nature*, till you are deeply affected with your former slavery." P. 20—24.

“How advantageous a time is youth, an age in which God usually lays hold on the hearts of those whom *he brings home to himself*, and in which *conversion* is much easier! None ever repented at last that they *came in to Christ, to be his disciples, too soon*, - - - on the other hand, how dreadful the neglect of the time of youth will prove! - - - Unconverted youth is as full of sin, as Job's body was full of sores. - - - Do you think in your consciences, that all which you have so frequently heard of CONVERSION AND REGENERATION, all about a life of self-denial, meekness, humility, and contempt of this world, is no more than to say, ‘Lord, have mercy upon me; when you are sick?’” P. 26—29.

No. LXXIII.

Scougal's Duty and Pleasure of Praise.

“These are some of his common mercies; but who can express that favour and love which he showeth to *his own*, to those blessed persons whom he *chooseth*, and causeth to approach unto himself; when he rescueth them from the vanity of their conversation, and that pollution which is in the world through lust; when he *mouldeth their souls unto a conformity with himself*, and *stampeth his blessed IMAGE upon them*; when he visiteth them with his Holy Spirit, &c.” P. 21.

No. LXXIV.

The Seaman's Monitor.

“ Such as have no likeness to God, nor acquaintance with him, are not his children. - - - This demonstrates the necessity of SPIRITUAL REGENERATION; and shows us, that, without such a holy transformation of soul, we cannot enter into the kingdom of God.” P. 11.

“ Nor have you yet fully seen the depth of your sin and misery, till you come to the root of it, namely, that natural corruption, which, like a false bias, inclines us to evil; and indisposes us to that which is spiritually good. ‘ For the flesh lusteth against the Spirit, and is contrary ‘ to it.’ Gal. v. 17. - - - And our blessed Saviour hence shows us the necessity of *being born again by his Spirit; namely, because that which is born of the flesh is flesh,* John, iii. 6. A carnal man can act no better than his carnal principle dictates, leads, and impels him; and, therefore, ‘ such as are in the flesh cannot please God.’ Rom. viii. 8. - - - And I press you, my brother, to consider these things deeply; because, without a due sense of our natural depravity, we shall not duly value our spiritual Physician, the Lord Jesus Christ; nor rightly apply his remedies, namely, the quickening, REGENERATING, and sanctifying works of his Holy Spirit, by which we must become NEW CREATURES, if we would be of his flock, and partake of the hope which he hath set before us. ‘ For, whosoever is in Christ Jesus is a NEW ‘ CREATURE; old things are passed away, and all things ‘ are become new.’ 2 Cor. v. 17. And this shows the UNREGENERATE person the depth of his misery, &c. &c.” P. 13, 14.

No. LXXV.

The Soldier's Monitor.

“ As a leading principle of all the rest, you must seriously endeavour to be well inclined and disposed towards spiritual things - - - And, in order to this, you may apply yourselves sincerely and affectionately to all the ordinances of God, to all those things which he has appointed as means to REGENERATE, improve, and sanctify the souls of men; such as the reading and hearing of God's holy word, meditation, prayer, the sacraments, &c.” P. 26.

No. LXXVI.

Stonhouse's (Sir James) Friendly Advice to a Patient.

“ To examine whether he be a real Christian.

Let me entreat you to reflect, in the first place, whether you have reason to believe that you are, or are not, a REAL CHRISTIAN.—I take it for granted, that you are *called* a Christian; that you have been *baptised*, and that you have not expressly renounced your baptism; that you have often attended some place of Christian worship, and that you believe the Scriptures to be the Word of God.” P. 4.

No. LXXVII.

Stonhouse's (Sir James) Spiritual Directions for the Uninstructed.

“ Not that he, who finds himself at present *utterly destitute of divine grace*, has any reason to despair; for the ground of faith is the free promise of God, made to

such sinners (not yet believing), that they, believing in Christ and forsaking their sins, shall be pardoned." P. 3.

"He grossly deceives himself, who imagines that God will grant him a pardon, and a permission to continue in wilful sin: a CHANGE to holiness in his mind and affections, and the consequences of that in his future conduct, is to him the evidence of that SAVING GRACE, which has been freely bestowed on him by Christ, to subdue the corruptions of his depraved nature." P. 3.

"But could he obtain a pardon through Christ, who, at the same time, would bring, as a remedy, the Holy Spirit to operate continually on him, till the NEW MAN was formed in him, and he had attained an utter abhorrence of sin, and a delight to do the will of God; then a pardon would indeed avail, and he would have true reason to rejoice for so complete a deliverance; because, by the constant operations of the Holy Spirit, he would be restored to vital holiness, that health of soul, which would enable him to enjoy the society of the blessed." P. 5.

"There are little children, spiritually speaking, JUST BORN, hanging, as it were, on the breast. These know their heavenly Parent, though they know little else, and call after God, though imperfectly, and with a stammering tongue. They desire the sincere milk of the Word, that they may grow; and yet much gross ignorance, folly, and weakness remain in them. Such Christians are liable to two great errors. The one is, when they find the comforts of religion: the other, when they find them not." P. 45.

No. LXVIII.

Dr. Woodward, in the Young Man's Monitor, has these expressions: "For, who can once think that men may fight against God, and come off with victory and triumph? - - - or that such as serve the devil and bear his likeness upon earth, will be as happy as the REGENERATE children of God in the other world?"

"Now these are some of the effectual acts of a vigorous and effectual faith. For when the sinner comes, through the grace of God, to such an efficacious sense of the *sinfulness, misery, and cursedness* of his condition, and to such an affecting belief of the suitableness, sufficiency, and willingness of the Lord Jesus Christ to supply all his wants - - - and when he considers, that all that are saved by Christ must be enlightened, renewed, and governed by his Gospel, through the Holy Spirit; and, upon the serious consideration of all this, consents sincerely to the whole of it - - - by such acts as these the soul makes *its first true steps* to leave a state of sin and wrath, and to obtain the mercy and favour of God. Faith is the mother-grace, the spring of those noble actions which abound in the REGENERATE servants of God; who by this subdue the world, crucify the flesh, &c. - - - Faith, working by love, makes *a new creature* - - - Men, women, and children, consider, I pray you, in time, that if we are not REGENERATED by the HOLY SPIRIT OF GOD, and do not become sincerely holy in all manner of conversation - - - the curses of God's book belong to us in both worlds." P. 38, 39, and 48.

No. LXXIX.

The Conditions of obtaining Salvation by Jesus Christ.

“ Q. *Do not those who truly repent, believe, and obey, become quite other men than they were before?* ”

“ A. Yes; for, being REGENERATE AND BORN AGAIN, by the operation of the Holy Spirit of God, they put off their former conversation, and become NEW CREATURES.”
P. 11.

“ Q. Will all people hereafter be admitted to this inconceivable happiness? ”

“ A. Many will seek to be admitted into this happy place, who will be excluded, because they did not strive, that is, they did not take pains enough, nor set about it till it was too late.

“ Q. Who are those that will enter? ”

“ A. They are those who repent and are converted, and become NEW CREATURES, and live and walk worthy of God, who hath called us to his kingdom and glory.”
P. 20.

 No. LXXX.

In Green's (Bishop) Discourses, we are taught, that “ We cannot enjoy heaven without a heavenly disposition - - - Till the *image* of God's holiness and goodness, which has been defaced by sin, be *renewed* upon our minds, we are - - - utterly unqualified for the enjoyment of the first and chief good, in which all our felicity does consist - - - These perfections are the very temper and disposition of happiness; for they are the very nature of God, who is therefore essentially happy, because he is a Being constituted of these perfections; and so far as we imitate God in these, we are *par-*

takers of a divine nature; we dwell in God, and God in us." P. 175.

No. LXXXI.

Fox's Lessons for Children.

" Q. Do not those who truly repent, believe, and obey, become quite other men than they were before ?

" A. Yes: for, being REGENERATE and BORN AGAIN, by the operation of the Holy Spirit of God, they put off their former conversation, and become new creatures.

" Q. How does this change appear ?

" A. The *image* of God is in some good degree restored to their souls, so that they resemble and imitate God. The whole stream of their affections is turned from the love of sin to the love of God: and they are daily endeavouring, by the universal practice of holiness, to make themselves meet for the kingdom of heaven." P. 51.

No. LXXXII.

An earnest and affectionate Address to Methodists.

" OF REGENERATION.

One of the first things they gave out was, That the doctrines of the Gospel were not sufficiently taught. They insisted particularly, that the necessary subject of REGENERATION had been neglected. Accordingly, they for some time pressed this in almost all their discourses. You yourselves shall be judges, how just and true this charge is. REGENERATION has been by some divines thought twofold: *baptismal* and *spiritual*. The former is the inward part of the sacrament of *baptism*, the thing signified thereby; *i. e.* the change of state, the re-admittance to the favour of God, and the privileges of the

Gospel. And this appears to be the scriptural sense of the word, which antiquity and our church entirely receive. The other is the conversion of the heart from its natural or acquired corruption to the love and fear of Almighty God, and a sincere desire and endeavour to conform in all things to his wise and holy commandments.

“ It cannot be wondered at, that the clergy of our church omitted to preach up the necessity of the *baptismal* REGENERATION. The impropriety of this is plain at first sight. Our congregations must be supposed to consist of baptised persons; and it would be as absurd to exhort these to be regenerated in this sense, as to be baptised again. This REGENERATION has been already received, and cannot be repeated.

“ But did they sufficiently insist on the need of the other, the *spiritual* REGENERATION? Perhaps they did not all make use of this very word; and that because they might, and very rightly, think it here improperly applied. But was the thing itself, the substance of the doctrine, neglected? Did we forget to lay open the folly and danger of sinful courses, to rouse and awaken the conscience, and earnestly to exhort men to repentance and a new life? Were the threatenings and promises of the Gospel negligently taught? And is not this the plainest, and most practical and edifying way of speaking upon these points? If your teachers mean any more by this REGENERATION, than an actual conversion from bad courses to a good one, it may be hard to understand them. We therefore may appeal to yourselves, my brethren, whether in this respect you found any want of sound doctrine in our churches? And, therefore, whether on this account you had any reason, either in whole or in part, to leave us, and to be so fond of other instructors?”

I here close my extracts. The books and tracts of the Society for promoting Christian Knowledge, from which this third class has been formed, amount to NEARLY FIFTY, including those of nine Archbishops and Bishops. I have not prefixed the date of the death of the respective authors, as in the two former classes, because many of the works are anonymous, the names of others I happen to be unacquainted with, and the authors of some of those of late date I apprehend are still living. To supply this defect in some measure, and at the same time to give a more connected view of the aggregate testimony of the three classes, I subjoin two lists: the first, of ARCHBISHOPS AND BISHOPS whose works I have quoted; the second, of the OTHER DIVINES best known, though not of episcopal rank.

The first Series is as follows :

ARCHBISHOPS AND BISHOPS whose Works are quoted or referred to in the Appendix.

1. Bishop Latimer, died by martyrdom A. D. 1544
2. Bishop Ridley, died by martyrdom . . . 1544
3. Bishop Hooper, died by martyrdom . . . 1555
4. Archbishop Cranmer, died by martyrdom . 1556
5. Bishop Jewel, died 1571
6. Bishop Andrews 1626
7. Bishop Davenant 1641
8. Bishop Hall 1656
9. Archbishop Usher 1656
10. Bishop Taylor 1667
11. Bishop Reynolds 1676
12. Archbishop Leighton 1684

13. Bishop Pearson, died	A. D. 1686
14. Bishop Hopkins	1690
15. Archbishop Tillotson	1694
16. Bishop Kidder	1703
17. Bishop Beveridge	1707
18. Bishop Bull	1709
19. Bishop Williams	1709
20. Bishop Burnet	1715
21. Bishop Fleetwood	1723
22. Bishop Bradford	1731
23. Bishop Mann.	
24. Bishop Wilson	1755
25. Bishop Sherlock	1761
26. Archbishop Secker	1768
27. Bishop Greene	1779
28. Bishop Law	1787
29. Bishop Horsley	1806

The Second Series is as follows :

OTHER DIVINES best known, not of episcopal Rank,
whose Works I have cited.

1. John Frith, died by martyrdom	A. D. 1533
2. William Tindal, died by martyrdom	1536
3. William Turner, died	1568
4. Dr. Fulke	1589
5. Richard Hooker	1600
6. Dean Noel	1602
7. Thomas Rogers.	
8. Joseph Mede	1638
9. Author of Whole Duty of Man.	
10. Dr. Isaac Barrow	1677
11. Henry Scougal	1678

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|-----|---------------------------------|------------|
| 12. | John Kettlewell, died | A. D. 1695 |
| 13. | Dr. Wall. | |
| 14. | Dr. Woodward. | |
| 15. | William Burkitt | 1703 |
| 16. | Robert Nelson | 1715 |
| 17. | Dr. South | 1716 |
| 18. | Dr. Whitby | 1726 |
| 19. | John F. Ostervald | 1747 |
| 20. | Dr. Stebbing | 1763 |
| 21. | John Rotherham | 1788 |
| 22. | Sir James Stonhouse | 1795 |
| 23. | Dr. Paley | 1805 |

The number of Archbishops and Bishops thus amounts to TWENTY-NINE; and that of other celebrated Divines, not of episcopal rank, to TWENTY-THREE. To these two lists are to be added nearly THIRTY works, chiefly anonymous, adopted and authorized by the Society so often referred to. The whole number of authorities is then about EIGHTY, including, as will be acknowledged by every scholar, some of the greatest names for piety and learning that have ever adorned and blessed our church.

SUCH, then, is the testimony of the Divines of the Church of England, on the important subject in discussion between Dr. Mant and myself. I might have greatly extended my quotations if it had been necessary. But I have cited, as I conceive, more than enough to make out a most convincing case. I leave the determination, with cheerfulness, to the judgment of every dispassionate reader. The greatest men among the Martyrs and Reformers of our Protestant Church, are unanimously opposed to the dangerous position of Dr. Mant. The pious and learned divines who have successively filled their high stations to the present time, bear a similar testimony. The venerable Society for promoting Christian Knowledge has for an hundred years been circulating, and continues still to circulate, numerous books and tracts on the same side of the question. This united testimony, added to the language of the Holy Scriptures, and of the Liturgy, Articles, and Homilies of our Church, appears to me to decide the question, as to all main points, with the utmost moral certainty. Whatever doubts may rest on various subordinate branches of the doctrine of Christian baptism, or however pious and eminent authors may differ in their language on such subjects, the leading position of Dr. Mant is surely untenable. A death unto sin and

a new birth unto righteousness, is no more INVARIABLY AND NECESSARILY connected with the administration of the sacrament of baptism, than the spiritual nourishment of the soul by an union with Christ, is with the sacrament of the Lord's Supper. What course the Society for promoting Christian Knowledge may adopt on the subject of Dr. Mant's Tract, it is not for me to presume to say. But, I trust, the great body of our Clergy will continue to see what is the glory and the strength of our truly Apostolical Church, what is most likely to ensure the blessing of God and promote the salvation of our people. I trust they will simply and firmly adhere to the old doctrine of all the Protestant communities, as well as of our own, on the subject of the SACRAMENTS; attributing to them honour and regard, but not superstitious veneration; considering them as the only signs and seals, but not the only means of grace; ascribing to them efficacy, but not necessary operation; speaking of them in the energetic and customary language employed by the Scriptures, and by all the Reformed Churches, but not wresting sacramental expressions to a meaning which they were never intended to convey, and which, ultimately, tends to subvert other important truths of the Christian faith; and, in a word, equally avoiding the temerity of the Schismatic, who would undervalue the grace and efficacy of the

sacraments, and the misguided zeal of the Papist, who would ascribe to them an invariable force, from a mere external and naked administration.

THE END.

ERRATA.

Page 9, Note, *for* No. XI. *read*, XII.

47, Notes, *for* No. II. *read*, No. XII. and *for* No. XIII. *read*, XVI.

193, *for* Bishop Sherlock died 1768, *read*, 1761.





